

SPIRIT OF MISSIONS.

DOMESTIC DEPARTMENT.

OCTOBER, 1877.

SOUTHERN COLORADO AND THE SAN JUAN MISSION.

A LETTER FROM BISHOP SPALDING.

MY DEAR DR. TWING : My July and August visitation of Southern and Southwestern Colorado has been of so much interest to me, that I am sure you and your readers will be interested in it also.

Leaving Denver, July 4, I reached Fort Garland late in the evening. Engineering skill has triumphed in extending the D. & R. G. Railway across the magnificent Saugre de Christo range. An ambulance was in waiting at Wagon Creek, the terminus, to take me to the post, a distance of only eight miles. At Garland City, which is to be the terminus for a time, one hundred and fifty houses were built in two weeks. Such towns spring up very rapidly, and as rapidly decay or are moved on when the railroad passes beyond them. At Garland two Services were held and both Sacraments and Confirmation were administered.

Sixty miles further west, a day's journey by coach, lies Del Norte on the Rio Grande Del Norte. Four days were passed pleasantly here including Sunday. The Rev. D. Convers, whose headquarters are here, has, with the little help I could give him, built a chapel which will seat one hundred and twenty-five at a cost of \$800.

Mr. Convers' appeal for a horse and buckboard has as yet only brought him a horse and saddle. So we had to hire a team of two horses and a strong open buggy. Leaving at noon, in three hours we were at the South Fork of the Rio Grande. Mr. Convers had often forded this creek. "What he had done so easily he could do again." But when in mid-stream the swift rushing torrent, swollen to a depth of over four feet, washed three of the traces from connection with the wagon. The other had to be detached at once, as the deep, swift current would need but the slightest aid from the horses to overturn it. This was done not without some difficulty, and our ponies crossed quietly to the shore, leaving the carriage and its precious freight—the waters pouring through and over it—in the most imminent danger of being borne unwillingly down into the Jurisdiction of New Mexico !

It took no little time to search about the country for the means of deliverance. At last, by the help of a ranchman, a chain, a strong rope, a "double tree," and one good horse, we were on *terra firma*. Mr. Convers, though the day was warm and he was actively at work, did not find it so refreshing as might be expected to stand for half an hour nearly up to his neck in water almost as cold as ice from the melting snows of the mountains.

What was now to be done? There was no good place to stop here. Our camping outfit, blankets, provisions, etc., were as wet as if they had been in the bottom of the river. Our vestments, Episcopal robes, Mission Services and sermons, and the Prayer Books and Hymnals we were taking to Lake City, were in like condition. The only thing to do was to go on to Wagon Wheel Gap, a drive of four hours. Here we found good fare and lodgings.

Next day a good Church lady of Iowa, at the hot springs, put our vestments in order, and our clothing, blankets, Mission Services, etc., were well dried in the bright sun. In the afternoon we held Service at the hotel. Next morning, ten miles above, we had early Communion at Sunnyside (Maj. Earle's) with four lay communicants.

The same day we made about forty miles and camped at night by the Cebolla over the great Continental Divide.

On Friday noon we had descended Slumgullion Hill and were in Lake City. Here we remained three days, making the usual pastoral calls and holding the usual Services. This is as far west in this direction as I had been before. The place had greatly improved. The population, the houses and business have more than doubled since last year. A school-house has been purchased and nicely fitted up as a chapel. Services and Sunday-school are held every Sunday. The Mission is in excellent condition. For all this we are chiefly indebted to Mr. John H. Simmons, the lay reader. A small debt has been incurred, and some help from without is needed. I offered \$100, provided the amount requisite could be raised. This amount, I trust, some one will send me.

Lake City belongs to Mr. Convers' Mission. If he could serve here half his time—a month or more at each visit—it is thought that \$500 could be raised towards his support.

On Monday we drove as far as we could—past San Christobal Lake, through Sherman, up the terrible Cottonwood Hill into Burrow's Park to Argentum. This is a city of forty cabins, in a very beautiful situation. We authorized our blacksmith, a religious man—a Baptist—to appoint Service for our return, and early Tuesday morning, leaving our buggy behind and saddling our horses, we started off on the trail. Up we rode through Cinnamon Gulch, crossing large banks of snow, in one of which Mr. Convers' horse came near being lost, and mine came out against a ledge of rock several feet in height, in surmounting which I thought at first his

legs must have been broken. The pass here over the Uncompagre range is nearly thirteen thousand feet in altitude. The view from it, as from many points on our way, is grand beyond description.

Descending to the west, we passed the respectable village and smelting works of Animas Forks, and reached Mineral City at noon—the highest city in North America. We had come twelve or fourteen miles. The worst was still before us. We must reach Ouray before dark. Only twelve miles distant, but in the last half of this short space we must descend about five thousand feet. A New York gentleman came into camp while we were dining, covered with mud and worn out with fatigue. He was just from Ouray. He had come on foot and on horseback in six hours. He had “travelled over the worst roads in the Rocky Mountains from British America to Mexico but had never seen a trail so horrible as this.” “It was like ascending a steep staircase in stone of hundreds of feet of which some of the steps were five or six feet in height.” “A mule, a short time ago, had stepped a trifle outside the narrow path and been dashed in pieces a thousand feet below.” In other places “the mud was bottomless.” We had heard such stories before ; but we set our friend down as a “tender foot,” and nothing daunted set off, Mr. Convers, a splendid pioneer, in advance. We lost the trail but twice, and found it with no great delay or difficulty. Leading our sure-footed horses down perhaps two miles in all of the most difficult parts of the way, we reached Ouray in safety while it was yet day.

Ouray is in a valley half a mile or more in width and a mile or two long, surrounded by mountains which seem to rise almost perpendicularly from one to three thousand feet above—a magnificent amphitheatre ! The Uncompagre river flows through it forming deep cañons above and below, its volume increased here often by streams flowing down from over the mountains in the grandest waterfalls, hundreds of feet in height. There is a fine natural park a few miles below, well adapted to agricultural purposes. Most of it is on the Ute reservation, but white settlers are already cultivating their farms, the Government temporarily permitting it.

Ouray is little more than a year old, and has a population of one thousand. The character and richness of the mines will, it is believed, insure its permanency and constant growth. We found several communicants. Our Services were well attended. As the place is so difficult of access from Del Norte—from Saguache there is a good wagon road of one hundred and seventy miles—I have placed it under the charge of the Rev. C. M. Hoge, late of Rosita. The miners will do what they can for him ; they always do, but they are poor. He should receive help to build a church or rectory this fall.

Leaving Ouray on Friday morning, we returned over four miles of the worst part of our former road, and turning to the right by Red Mountain

trail, passed the Copper Creek Falls, thence far up above timber line, and descending by Cement Creek, arrived at dusk at Silverton. Here the site for a town is the most beautiful we have ever seen in these mountains. The Animas valley opens into a grassy plain, and is encompassed by snowy mountains. The place is not larger than Ouray, but the fact that there was as yet no wagon road thither, has prevented too great an inrush of population, insuring a healthier growth. Indeed, the deep snows would render any wagon road that might be made from the north or east—two are in the course of construction and one nearly completed—impassible for the greater part of the year. There will soon, however, be a good road up the Animas from the south. But already the smelting works of Greene & Co. are in successful operation, and English and Eastern capitalists are erecting others. There can be no reasonable doubt as to the future of the place. Our week-day and Sunday Services were largely attended and excited much interest. If Mr. Convers can secure even one Missionary helper, with a little assistance he can build a church and establish a flourishing congregation.

Returning up the Animas, on Monday, we lunched at Howardville with a staunch Churchman I had known before, who has it in his mind to build a small chapel at that place. Thence we passed through Eureka calling upon some of the people, thence to Animas Forks and over the range, and down the Gulch and Burrow's Park to Argentum in time for Service. Our blacksmith friend had made all the arrangements. The large log cabin was full of men, only four women present. For once we had a congregation in which there were no Church people. But nowhere did we have such hearty responses and singing. There was no pulpit, no reading desk. It is necessary "to carry a few sermons in one's head" and sometimes to "shoot without a rest."

Next day we disposed of our saddles and drove to Lake City, where on St. James' Day, in St. James' Church, we had full Services. We left here for Saguache, nearly a three days' journey, on the 26th, camped at night by a blazing fire, and slept under our wagon, which protected us from the rain—ordinarily at this season it rains in the mountains almost every day. At Saguache on Sunday we had Services, Holy Communion, and Confirmation.

Saguache has grown but slowly. But its agricultural and pastoral interests, if nothing else, will make it permanent and give it some importance. The English Church people, within a radius of twenty miles, are much interested in having a church here. Mr. Convers has held Service one Sunday in each month. He has secured about three-fourths of the amount requisite to build. I must secure the other fourth. Then the corner-stone will be laid.

Monday we drove twenty-four miles to Denver's ranche, in a beautiful mountain valley, and were hospitably received by the three English

gentlemen who reside here, and their families. The following evening we were back in Del Norte, having in less than a month explored pretty thoroughly the more settled parts of the San Juan country. Everywhere we found signs of growth and prosperity, and also much actual suffering from poverty, and complaints of business being over done and of hard times. Accessibility, facilities for business, and large mills for separating ores give to Lake City great advantages. But prospectively Silverton and Ouray, possibly other points, seem equally important. There is no placer mining in this country. Lode mining in galena and gray copper ores, though rich in silver, is of slow development. But the future of towns favorably located seems to be sure. We ought confidently to go forth to possess this land. It has a Christian name, San Juan—St. John. We ought to make it Christian in fact.

On my way back to Denver I visited and held Services at Fort Garland, Trinidad, Cañon City, Rosita, Ula and Pueblo. On this visitation I held over thirty public Services, baptized three adults and six children, confirmed sixteen (two at Fort Garland, six at Del Norte, five at Lake City, one at Saguache, and two at Cañon City in the penitentiary), and administered the Holy Communion thirteen times to over one hundred different persons.

For all the points visited, except Ouray, there is at present but one Missionary! Lay reading is kept up at Pueblo, Rosita, and Lake City, and Sunday-schools at these places and at Ula and Cañon City. What is to be done? How are we to bring the Church to the people of this vast and growing country?

For the part west of the Saugre de Christo (the San Juan) we have the San Juan Mission. Mr. Convers has gone East to secure at least one Clerical friend to help him. If he succeeds they will work on the Associate Mission plan. Their home will be Del Norte. In the fall, Mr. Convers, spending two months at Silverton, might organize a congregation and Sunday-school, and stir up the interest and enthusiasm of the people. Possibly he might build a chapel if I can aid him herein. Certainly he would at the second or third such visit. So at Saguache and other points, leaving at his departure for a brief time, a lay reader and superintendent and such other active agencies for work as might be practicable. We cannot, when distances are so great, give Services every other Sunday. The Missionary should spend a month or more in each important place he visits, to secure the best results. Mr. Convers' helper will need a stipend of \$500. He must have at least \$300. For this, and for every other Missionary I can secure—and the need of three or four new men is imperative—I must depend upon voluntary offerings. The Domestic Committee are supporting in part thirteen Missionaries. These require all that the Committee can give, and more. I do not believe there is anywhere in the United States a Mission field where so much can be done at

so little cost to the Church. We can build four or five chapels in the San Juan Mission alone, giving aid to each of from one to three hundred dollars. In some cases it would be wise to give \$500, but in some from one to three hundred will suffice. I beg of my good Church friends everywhere, to see that this work, so well begun, shall not fail for want of support.

East of the range, Pueblo and Trinidad, Cañon City, Rosita and Ula, with other places easily accessible, might be economically and efficiently worked by two men in the same manner. They are all vacant. Where are these two men? Where are the means to support them? These places are all passing through a terrible crisis of business failures and poverty. They must not be left without the Church when they need it most. We must have men and means. In this Pueblo district two or three chapels are to be built. But we must have the Missionaries first. Till then little can be done.

We need now at least a thousand dollars for stipends of three Missionaries. We need as much more for building. Will our friends fail us in our time of need? I must rely on their help and encouragement, and go on as heretofore. The times here seem to be growing harder. But what of this, if we are members of CHRIST? The things that are made may be shaken, but those things that cannot be shaken must remain. We have received a Kingdom that cannot be moved. Therefore let us have grace whereby, with all that we are and all that we have, we may serve God acceptably with reverence and godly fear.

Affectionately yours,

JOHN F. SPALDING.

DENVER, August 15, 1877.

A MISSIONARY'S EXPERIENCE IN WESTERN TEXAS.

SAN SABA, TEXAS, August 6, 1877.

REV. AND DEAR SIR: I send with this the blank report filled up as well as I am able to do it. I am obliged to leave several spaces unfilled, and in others to give *proximate* and not positive numbers, in consequence of the inability to procure accurate information. Even as to the population of the town I have had, from persons who have lived in it ten or twenty years, estimates so widely differing as 400 and 600! And when I asked for a list of *communicants* of our Church, I had one made out by two of our principal men, and yet it contained the names of persons whom I knew to be Methodists or Baptists, or even to be *unbaptized*.

It is quite impossible for me to state the number of families that may be regarded as connected with the Church, or attending the Services,

for up to the present time I have had, I believe, some representative of every family in town present at one or more of the Services, and indeed, some of the most regular attendants at all our Services have been Presbyterians and Methodists. But I have given the number of families as "about 23," because 23 different persons have signed a subscription paper promising contributions to the support of a Church Clergyman in the town. It would be a decided mistake, however, to suppose that all of these, or even the majority of them, have a decided preference for the Church. Four or five are active members of the Methodist body, three at least are Presbyterians, others belong to no church and one is a Jew. Their subscriptions then mean "only this and nothing more," that *as citizens they would like to have a Church Clergyman and his family settled in the town.*

The Clergyman belongs to the better class of immigrants. He and his family contribute largely to the stock of moral force. They are valuable aids on the side of law, order, temperance and every other branch of morality. Besides, they are also educators in the way of manners and by the influence they exert, and lastly (with some that would be the chief reason) they are just so many persons added to the purchasing part of the community—persons who will spend more in the place than they receive from it, and therefore will prove profitable. These questionable subscriptions, however, are only for the five years of our ministrations. They were only promised as a sort of inducement to the Bishop to send some Minister here.

Before I came I was under the impression that I would be the only one in the community known as a Minister of the Gospel, but on my arrival I found that in this I had been entirely mistaken. The trouble is that there are *too many* who are so regarded. But I am the first person ever settled here as the pastor of a church, or congregation, and confining himself to the duties of that sacred office. We have a Presbyterian minister who for two or three years past has been the teacher of the public school; a Methodist minister who is a farmer and assessor of taxes; another Methodist minister who also farms and acts as a land-agent, transacts business on Saturday as "Judge R.," and on Sunday preaches as the "Rev. N. R"; and we have yet another, a Campbellite, who in addition to running a tillage and stock farm, is a magistrate, a county commissioner and a preacher.

Then in addition to these we are favored with very frequent visits from travelling men who can always get a day and night's entertainment on the ground of their being ministers, and whose stentorian voices I often hear as late as half past nine at night, roaring out something that is either very puerile, or else very wicked and absurd. As an illustration of the latter, and as my justification for using such terms, I would just say that the last representative of this class claiming to be a "Christian"

id est "Campbellite," was laboring to persuade his hearers that unless they were immersed they could "in no wise enter into the Kingdom of Heaven"; and anticipating that, to a statement so unlimited and positive, objections would be many, and that the case of the penitent malefactor on the cross would be quoted against him, he spent nearly an hour in trying to prove that the penitent thief was not penitent at all, and that he was *not* saved, and would not be.

Of course the great majority of these men are uneducated, but they are none the less dogmatic, and they make their assertions with a loudness of voice and energy of manner that would be more becoming, if becoming at all, in those who had gained extensive knowledge through hard study.

Under such circumstances what can an unlearned congregation do? Is it any wonder that they are led away into divers heresies and delusions? But all are not so led. In the town of San Saba there are three or four college graduates, and in all about fifteen lawyers and four physicians. These men had almost all ceased to attend the only religious Services that heretofore were furnished to the community. They could see under the assurance of many a preacher, the total unfitness for the office which the rest of the congregation could not see, and, refusing to accept such men as their guides, were living without any. In this respect I am glad to report something of a change. We have two of the judges in our regular congregation, and four of the lawyers, and at least five or six other members of the bar have been present at several of our Services, and the two leading physicians of the district are members of our congregation.

But we have no church; not only that, indeed, but there is no place of worship of any kind or name in the entire county.

The county of San Saba is between forty and fifty miles square, and has at present between 3,000 and 4,000 inhabitants, and immigrants are coming in almost every day, and yet in this immense district there is no house of God. And the same remark may be made of a vastly greater district, of which this county is only a part. From Austin, the capital, to the extreme northern limit of the State is a distance of about 560 miles. And if one were to travel this whole distance direct from Austin to San Saba, and thence north to the State line, he would find on his way *only one* place of worship, and that a Methodist church in Brownwood, fifty miles north of this place! Again, from San Saba due west to the Rio Grande, at El Paso, is about 450 miles, and in all that region, except probably at Fort Concho, there is not, so far as I have been able to learn, after diligent inquiry, a *single* place of worship of any kind whatever.

The preachings in San Saba have all hitherto been held in the public school-house, a small, unpainted building. Each denomination has its

turn in the use of this for Sunday Service, but as I could not consent to omit Service on three Sundays out of four, I had to seek another place.

Our worship therefore is held in a hall or supper-room, which is used as a place for public entertainments, theatricals, negro minstrel concerts and other shows, and also as the court-room for the county. The walls are neither plastered nor wainscotted. One can see the frame of the building, and on the outside of that the clapboarding, but nothing neater or better over head. In place of ceiling one sees the bare rafters and shingles. On one side there is an unplastered brick flue, into which goes a rusty stove pipe from a rusty stove, and on the stove, which stands in the middle of what some would call the auditorium, there is at every Service a bucketful of water and a dipper, for the benefit of the congregation. It is a very common thing for the Minister to be interrupted in the middle of a sentence by somebody getting up to take a drink, possibly by two or three children, who, in addition to the disturbance caused by their drinking, have some questions of priority to settle, or some other matter to talk about.

There are ten large windows in this room, and owing to the excessive heat these have never once been closed since I came to the place. In some cases the sashes have been removed, and as young men and boys congregate about these unguarded openings, there is nothing to prevent a repetition of the experience of Eutychus.

The floor has probably not been scrubbed once since it was laid, and in consequence of the liberal use of tobacco by the persons who have frequented the hall, and the abundance of dust or mud they have brought in with them, it is now in a state of filthiness that no one could describe. At my first or second Service I requested the congregation to kneel for prayer, but when my attention was called to the condition of the floor I had to withdraw that request.

Your Missionary has not one aid to the holding of Service, except his Prayer Book, and four or five persons who can read the responses. He has no stall or seat, no kneeling benches, no Lord's Table, no lectern, no pulpit, no font, no organ, not even a melodeon. He reads prayers and lessons from a dirty, unpainted table, and preaches from the dirty, shabby stage of this public show-room. There are a few pieces of home-made scenery on this stage, wretched daubs, supported by pieces of the very coarsest unplanned wood. Some of them are torn, and these as well as the lower end of the curtain (which is rolled up of course) blow about and make a very singular and not very becoming accompaniment to the worship or the religious teaching that may be going on. When I first went behind those scenes to wait until it was time to commence Service, I was most strangely affected by the novelty and sordidness of the whole affair. The congregation was indulging freely in conversation as would

have been done at any meeting for amusement, and it was hard to resist the feeling that the whole thing was an affair of burnt cork, a sort of tragic-comedy, in which I was to be the "star" actor for that evening. I have never failed to feel something of the same sense of incongruity and degradation at every Service. To get away from the filthiness and unworthy associations of this room, and at the same time to take away the great reproach of this community, I have resolved on building a chapel, if it please God to give me the means. I have procured subscriptions here to the amount of about \$350. More I cannot expect, and indeed I shall be satisfied and glad if even that sum be promptly paid. But the building must of necessity cost from \$800 to \$1,000, and so, unless Churchmen in the Northern States come to the relief of these their less fortunate brethren, the chapel cannot be built, our Services must continue to be held under every possible disadvantage, we must remain without a vestry-room and Sunday-school, and the shame which now clings to this whole county must be borne for years to come.

I am also particularly desirous of procuring, if possible, a small house or cottage for the Missionary who may come after me. The houses in the town are all wretchedly built, and in probably the greater part of them there are only two small rooms. Yet shabby and small as they are, they rent at high rates and are in constant demand. In consequence of this, when I came here it was impossible to get any house, and for more than a week my wife and I kept our trunks packed, ready at any moment to go back to the North, simply from inability to find shelter. I would fain save my successor from such an experience. But to do so will require \$750 or \$800 more, and of this sum not one dollar can be had in this place for at least a year or more after the chapel has been built. Consequently my only hope of having my desire accomplished is in the generosity of our brethren elsewhere.

There are many to whom the Good LORD has been very gracious, and who could, without the least consciousness of loss, send us all that we need to build and furnish our little church and provide a cottage for the Minister. To such let me say, in all earnestness, that they could not possibly find one object more worthy on which they could expend the same amount. They could not find a place where the need of church or of parsonage is greater, if indeed it is anywhere so great. And I do not believe they could find a place where the same amount of money, so invested, would bring a larger return of honor and advantage to the Church or of blessing to the people.

While saying this I fear that I may be understood as asking for something in which I have a direct personal interest. I want to build a parsonage! True! but I do not expect to occupy it. Though a Missionary, I am only a health-seeker, and hope soon to be able to return to

the scenes and the engagements with which I am most familiar ; but I would rejoice to be the means, while serving here, of establishing the Church on a permanent foundation. Who is willing to help in this good work ?

Yours very respectfully,

JOHN H. DRUMM.

AMONG THE MORMONS.

ST. JOHN'S MISSION,
LOGAN CITY, UTAH, *June 30, 1877.*

REV. AND DEAR DOCTOR : Enclosed I send report of official acts for the quarter just ended, which includes four adult Baptisms on Easter Day and six persons confirmed by the Bishop on the Third Sunday after Easter. These results are not great in themselves, but they mark an advance and a real growth in parochial life which is very considerable. The work upon the whole has never been in so encouraging and healthful a condition as it is now. The day and Sunday-schools have kept up better in numbers, during the last three months, than ever before at the same time of the year. The day school closed for the year on Friday (29th). The exercises on that occasion showed a great advance and improvement in scholarship, and were extremely gratifying to the Missionary who has stood by and watched this school through four years. The average attendance at public Services has also improved and some additions have been made in families as well as in scholars in the schools. Communicants have been added and lost from time to time, and the present number is nineteen. The work of building our new St. John's school-house is going vigorously forward ; the frame is all up, the siding on and the building will be under cover of its shingled roof in a few days. We are pushing the work ahead cheerfully and hopefully, but under considerable difficulties both as to means and materials. We began with less than \$300, Eastern means, and so far this fund has been exhausted, and not increased by new contributions. To make the matter of means worse, I was so unfortunate as to lose a \$50 greenback note, when on my way to a neighboring town to purchase lumber, and this has not been recovered. In the matter of furnishing materials we have met with some vexatious delays on the part of contractors who gave us time in paying, and have been obliged, in order to facilitate the work, to go and purchase materials with ready cash, for we must have the building ready, if possible, by the first of September. The Missionary has done and will do all in his power to supply deficiencies, but we are greatly in need just now of about \$300, to pay lumber bills due in thirty days, to pay for sash, doors, locks, paints, etc., and for the plastering (for which cash

must be paid), and to meet other smaller cash necessities. Some other matters can wait till November, when all must be paid ; by which time we trust that the liberality of the Church will put it in our power to meet all just claims. The whole cost of the building will not fall short of \$1,500, our first published estimate, which is very reasonable considering the size and excellence of the building. The times favor our building very economically, and we are taking advantage of our opportunities. Now, during the interregnum of study, the Missionary will forego his usual summer change and vacation, and assist in the work of construction. Contributions are most earnestly solicited, and will be most gratefully acknowledged. They can be sent, by postal order or check, direct to Rev. W. H. Stoy, Logan, Utah, or to Bishop Tuttle at Salt Lake, or to Rev. Dr. Twing. The progress of the building and the growing beauty of the Church grounds upon which it is being erected, excites great interest both among our own Church people (who are doing or have done what they could to help) and the Mormons. The latter have watched this Mission, during the four years of its existence, as closely as we, with mingled dislike and wonder, and have not failed to use strong efforts to obstruct and thwart our benevolent designs ; but latterly they have looked with more tolerance upon our work. It is earnestly hoped that, in this first effort to build and to place ourselves upon an independent and permanent basis, we will be fully sustained by the Church, especially as the successful accomplishment of it will be a matter of so great economy in the working of St. John's School and Mission.

Gratefully and faithfully yours,

W.M. H. STOY.

A LETTER FROM BISHOP WHITAKER.

Copied at his request from "The Church Journal."

VIRGINIA CITY, August 11, 1877.

MESSRS. EDITORS : I have just read in THE SPIRIT OF MISSIONS a letter from "Montana," taken from *The Church Journal*, which contains so many errors that I feel called upon to correct them. When the letter was first published in the *Journal* I was absent on a visitation, and did not see it until it appeared in THE SPIRIT OF MISSIONS. .

"Montana" says that "the State of Nevada has an area of 42,491 square miles." Instead of this, its area is 112,090 square miles.

He says that "the parishes and Missionary stations in Nevada, with one exception (Pioche), are situated within a narrow circle, and for the most part connected with railroads."

In the visitation from which I returned a few days since, I left the Central Pacific Railroad at Battle Mountain, which is 280 miles by rail east from Virginia City. From Battle Mountain I went south by stage 96 miles to Austin, where the Rev. S. C. Blackston is rector; from thence 90 miles by buckboard to Belmont, where the Rev. Daniel Flack is rector; from thence 40 miles by stage to Tybo, one of Mr. Flack's Missionary stations; from thence 100 miles by stage to Eureka, where we have a rectory and stone church; from thence 42 miles by stage to Hamilton, where we have a church and rectory; from thence 65 miles by stage to Ward, where we have no church, but where I held one of the most interesting Services at which I have ever officiated; from thence 100 miles by stage to Pioche, where we have a church and rectory. Returning, I had to travel 207 miles by stage to reach the nearest point on any railroad; making 740 miles of stage travel from the time I left a railroad car until I was seated in one again.

This is the easiest way of reaching these points. On the trip I visited and held Service in several other towns, which I have not mentioned, as no one of them added more than 10 miles to the distance travelled. There are still several other places south of the Central Pacific Railroad which I have not visited this year, but which I visited last year. The nearest of these is 40 miles from the railroad, and the one most remote about 100 miles.

I have never complained of having to travel over these distances. There is nothing in them of which to complain. But the statement having been made to the whole Church that "the stations in Nevada are for the most part connected with railroad," and this statement having been used as an argument for an increase of the area of this Missionary District, it seems to me proper to give some of the facts in the case.

Again, "Montana" says that "Boisé City is far more easily reached from Virginia City, Nevada, than from Salt Lake City." The correction of this statement is to be found in the distances from the respective places. From Salt Lake City to Kelton it is 128 miles by rail; from Kelton to Boisé City, 260 miles by stage; total distance, 388 miles. The only practicable route from Virginia City to Boisé is to Winnemucca, 222 miles by rail; from Winnemucca to Boisé by stage, 270 miles; total, 492 miles—104 miles further from Virginia City than from Salt Lake.

I should be glad to have Bishop Tuttle relieved from a portion of his labor. There is more work put upon him than ought to be required from any one man. But, in my opinion, it would be a great mistake to add Idaho to Nevada, when Nevada alone gives more work than I am capable or doing as it should be done.

Faithfully yours,

O. W. WHITAKER.

ACKNOWLEDGMENTS

OF THE DOMESTIC COMMITTEE.

 N. B.—In remitting to the Treasurer, always mention the DIOCESE as well as the PARISH, from which the Contribution has been forwarded. All Money Orders should be drawn on Station D.

The Treasurer of the Domestic Committee acknowledges the receipt of the following sums for the General Work intrusted to their care, from Aug. 1 to Aug. 31, 1877, inclusive.

ALBANY.

Cambridge—St. Luke's Ch.,	8 50	
Cooperstown—Christ Ch., S. S.,		
M. C.	3 50	
Glenn Falls—Messiah	10 50	
Rensselaerville—Trinity Ch.	5 43	
Salem—St. Paul's Ch., M. C.	18 21	
Sandy Hill—Zion Ch.	11 00	57 14

ARKANSAS.

Arkadelphia—St. Mark's Ch.,	2 60	
Batesville—St. Paul's Ch.	11 30	
Cumden—St. John's Ch.	7 25	
Dardanelle—St. Paul's Ch.	1 00	
Des Arc—St. James the Less	2 75	
Fayetteville—St. Paul's Ch.	4 00	
Forrest City—	4 15	
Helena—St. John's Ch.	16 00	
Hope—	4 60	
Hot Springs—St. Luke's Ch.	6 55	
Jacksonport—Grace Ch.	11 30	
Little Rock—Christ Ch.	53 85	
Lake Village—Emmanuel Ch.	23 75	
Leland Plantation—Mrs. E. A. Craig	10 00	
Pine Bluff—Trinity Ch.	6 90	
Van Buren—Trinity Ch.	4 45	
Washington—Grace Ch.	5 55	176 00

CALIFORNIA.

Watsonville—Grace Ch. and S.	5 00	5 00
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CENTRAL NEW YORK.

Baldwinsville—Grace Ch., M. C.	5 71	
Oneida—St. John's Ch., M. C.	10 58	
Oswego—Evangelist, M. C.	5 00	
Paris—St. Paul's Ch., Ladies' Auxiliary	50	
Pierreport Manor—Zion Ch., M. C.	8 78	
Redwood—St. Peter's Ch., S. S., M. C.	4 50	
Skaneateles—St. James' Ch., Branch of Vine, M. C.	1 35	
Willowdale—Grace Ch., M. C.	3 59	40 01

CENTRAL PENNSYLVANIA.

Carlisle — St. John's Ch., of which from M. C., \$1.40	39 65	
Scranton—St. Luke's Ch.	14 50	
Wellsboro'—St. Paul's Ch. S. S., M. C.	42 53	96 68

CONNECTICUT.

Bethel—St. Thomas' Ch., M. C...	8 00	
East Haddam—St. Stephen's Ch., M. C.	28 00	
Fairfield—St. Paul's Ch., M. C.	4 00	
Glastonbury—St. James' Ch., M. C.	2 45	
Hartford—Mrs. C. A.	25 00	
One half dividend on Bank Stocks	21 25	
One half House Rents...	25 00	

New Haven—Trinity Ch., quart-		
erly pay't of stipend...	50 00	
Norwalk—St. Paul's Ch., M. C..	26 92	
Waterbury—Trinity Ch.....	29 73	220 35

DAKOTA.

Lincoln Centre—St. Paul's Mis-		
sion.....	3 25	
Swan Lake—Grace Chapel Mis-	6 95	
sion.....	5 70	15 90
Turner—Good Samaritan.....		

DELAWARE.

Wilmington—St. John's Ch....	43 00	43 00
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EASTON.

Cambridge—Gt. Choptank Par-		
ish, M. C.	10 00	10 00

GEORGIA.

Atlanta—"A widow's mite" ...	1 50	
Marietta—St. James' Ch....	2 00	3 50

ILLINOIS.

Albion—St. John's Ch., of which		
from M. C., \$10.58.....	11 58	
Farmington—Calvary Ch., M. C.	6 66	18 24

INDIANA.

Evanesville—St. Paul's Ch., M. C.	19 00	19 00
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JAPAN.

Tokio—American Episcopal Mis-		
sion, from E.....	10 00	10 00

KENTUCKY.

Grahamton—A. M. R.....	5 00	5 00
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LONG ISLAND.

Astoria—Mrs. A. E. S., M. C....	10 00	
Cold Spring Harbor—St. John's		
S. S.....	1 25	
Flatbush—St. Paul's Ch.....	19 61	
Flushing—St. George's Ch., M.		
C.....	7 01	
Hempstead—St. George's Ch....	49 85	
Newtown—St. James' Ch., M. C.,		
add'l.....	13 00	
Rockaway—Trinity Ch., add'l.	12 21	
Trinity Chapel, Mrs.		
Dickinson and family.....	27 00	133 93

LOUISIANA.

New Orleans—M.C., through Sis-		
ter Roberta.....	4 00	
Rosedale—Ch. of the Nativity,		
M. C.....	20 50	
West Baton Rouge—St. John's		
Ch., M. C.....	12 00	36 50

MARYLAND.

Annapolis—Mrs. T. T. L.....	5 00	
Baldwin—C. W., 10e. collection.	5 25	

<i>Baltimore</i> —Memorial Parish,				
M. C.....	5 75			
Co.—St. James' Parish.....	12 00			
<i>Rock Creek Parish (Washington—)</i>	30 00			
<i>Washington</i> —V. E. H.....	4 00			
L.....	50			
H. L. H. and family.....	4 00	66 50		

MASSACHUSETTS.

<i>Hyde Park</i> —Christ Ch. S. S., M. C.....	9 22			
<i>Lawrence</i> —M. C.....	3 00			
<i>Longwood</i> —Ch. of Our Saviour, M. C.....	54 69			
<i>Lowell</i> —St. Anne's Ch., M. C.....	38 66			
<i>Marblehead</i> —St. Michael's Ch.,	2 65			
<i>Newburyport</i> —St. Paul's Ch., M. C.....	9 19			
<i>Pittsfield</i> —Mrs. E. A. W.....	50 00			
<i>Young Ladies' Missionary Society</i> of Wesley College	5 22	172 63		

MICHIGAN.

<i>Monroe</i> —Trinity Ch., M. C.....	9 70	9 70		

MINNESOTA.

<i>Crow River</i> —Mrs. S. M. A.....	45	45		

MISSOURI.

<i>Weston</i> —St. John's Ch. S. S., M. C.....	2 05	2 05		

NEBRASKA.

<i>Ashland</i> —St. Stephen's Ch., M. C.....	5 00	5 00		

NEW HAMPSHIRE.

<i>Claremont</i> —Union Ch., M. C....	6 00			
<i>Holderness</i> —Trinity Ch.....	1 87	7 87		

NEW JERSEY.

<i>Haddonfield</i> —Grace Ch.....	10 00			
<i>Plainfield</i> —Grace Ch., M. C....	20 00			
Mrs. J. A. B., 5 th col.	1 10			
<i>Roselle</i> —St. Barabas' Ch., Mrs. A. M. S., 5 th collection (thro' <i>ChurchJournal</i>).....	1 50	32 60		

NEW YORK.

<i>Mamaroneck</i> —St. Thomas' Ch..	2 82			
<i>Morrisania</i> —St. Paul's Ch....	5 00			
<i>New York</i> —Calvary Ch., M. C. Ch. of Holy Saviour, Miss C.....	6 93			
St. Ann's Ch., A member.....	1 00			
St. Augustine's Chapel, M. C.....	4 00			
Φ. B. K., quarterly payt of stipend	50 00			
W. H. A.....	6 00			
Mrs. B. S.....	5 00			
J. K. G.....	25 00			
<i>Poughkeepsie</i> —Ch. Holy Comforter, M. C.....	61			
<i>Saugerties</i> —Trinity Ch.....	98 13			
<i>White Plains</i> —Grace Ch.....	32 15			
<i>Yonkers</i> —M. C. 1062, thro' Woman's Auxiliary.....	5 00	245 74		

NORTH CAROLINA.

<i>Bertie Co.</i> —Grace Ch. S. S., M. C.	2 50			
<i>Edenton</i> —Woman's Aid Society.....	8 33			
<i>Hillsboro'</i> —St. Matthew's Ch.....	10 19			
<i>Leakesville</i> —Ch. of the Epiphany, M. C.....	5 62			
<i>New Berne</i> —Christ Ch., M. C....	19 00			

<i>M. P. N.</i> , through <i>The Churchman</i>	1 00	46 64	

NORTHERN NEW JERSEY.

<i>East Orange</i> —Christ Ch., M. C..	10 32		
<i>Knowlton</i> —St. James' Ch.....	1 50		
<i>Morriston</i> —Ch. of the Redeemer.....	39 50		
St. Peter's Ch., of which from M. C., \$31.30.....	121 30		
<i>Paterson</i> —St. Paul's Ch.....	30 00	202 62	

OHIO.

<i>Boardman</i> —St. James' Ch.....	2 00		
<i>Mill Creek</i> —St. Mark's Ch.....	4 00	6 00	

OREGON.

<i>Oregon City</i> —St. Paul's Ch.....	9 00	9 00	

PENNSYLVANIA.

<i>Downington</i> —St. James' Ch.....	15 00		
<i>Jenkintown</i> —Ch. of Our Saviour	16 10		
<i>Lower Merion</i> —Ch. of the Redeemer, thro' Miss'y Mite Fund.....	14 04		
St. John's Ch.....	47 01		
<i>McKeesport</i> —M. C.....	6 10		
<i>Philadelphia</i> —Christ Ch., thro' Miss'y Mite Fund.....	10 00		
St. James' Ch., thro' Missionary Mite Fund.....	11 35		
St. Luke's Ch., thro' Missionary Mite Fund.....	5 60		
St. Peter's Ch., thro' Missionary Mite Fund.....	11 00		
Seventh and Eighth installments of C. P.....	83 36		
G. and M.....	5 00		
<i>Chestnut Hill</i> —St. Paul's Ch.....	35 12		
<i>Crescentville</i> —Oxford Parish, Trinity Chapel.....	10 00		
<i>Germantown</i> —Calvary Ch., thro' Miss'y Mite Fund.....	28 06		
St. Luke's Ch., thro' Missionary Mite Fund.....	33 50		
St. Michael's Ch., thro' Miss'y Mite Fund.....	3 75		
St. Peter's Ch., thro' Missionary Mite Fund.....	5 50		
<i>Holmesburgh</i> —Emmanuel Ch., M. C.....	28 00		
<i>Tacony</i> —Ch. of the Holy Innocents, M. C.....	6 00	374 49	

PITTSBURGH.

<i>Butler</i> —St. Peter's Ch.....	29 43		
<i>Pittsburgh</i> —St. Peter's Ch.....	28 00	57 43	

RHODE ISLAND.

<i>East Greenwich</i> —St. Luke's S. S., M. C.....	15 49	15 49	

SOUTH CAROLINA.

<i>Barnwell C. H.</i> —Ch. of the Holy Apostles, M. C.....	3 00		
<i>Greenville</i> —Christ Ch.....	2 05		

SOUTHERN OHIO.

<i>Cincinnati</i> —Calvary Ch.....	10 70		
<i>Milford</i> —St. Thomas' Penny collections.....	9 20	19 90	

TENNESSEE.

<i>Memphis</i> —St. Mary's Cathedral.....	3 25	3 25	

ACKNOWLEDGMENTS.

VERMONT.				MISCELLANEOUS.	
<i>Rutland</i> —Trinity Ch., M. C.....	15 00	15 00		Proportion from Centennial Relief Fund.....	1350 64
VIRGINIA.				Mites from Missions, In memoriam.....	10 00
<i>Northampton Co.</i> — Hungar's Parish M. C.....	7 91	7 91		Special offerings from Relief Fund.....	126 75 1487 39
WESTERN MICHIGAN.				MITE CHESTS.	
<i>Grand Rapids</i> —Ch. of Good Shepherd S. S., M. C....	35			Receipts for the month, not credited to Parishes.....	50 86 50 86
<i>Ionia</i> —St. John's Ch.....	1 90			Receipts for the month.....	\$3,875 76
<i>Kalamazoo</i> —St. Luke's Ch.....	14 88	17 13		Amount previously acknowledged..	115,649 72
WESTERN NEW YORK.				Total receipts for the year ending Aug. 31, 1877.....	\$119,525 48
<i>Bath</i> —St. Thomas' Ch., M. C....	17 00				
<i>Geneva</i> —St. Peter's Ch., M. C....	30 74				
Trinity Ch., M. C.....	15 28				
Bp. DeLancy's Memorial Ch., from C.....	5 00				
<i>Rochester</i> —Mrs. W. T. O.....	10 00				
<i>Suspension Bridge</i> —Epiphany, M. C.....	2 97	80 99			
LEGACIES.				YOUNG CHRISTIAN SOLDIER.	
<i>L. I., Brooklyn</i> —Estate of E. M. Wood.....	43 82	43 82		Receipts for the month.....	\$365 48
				Amount previously acknowledged..	13,069 97
				Total receipts for year ending Aug. 31, 1877.....	\$13,435 45

ACKNOWLEDGMENTS OF SPECIAL CONTRIBUTIONS.

The Treasurer of the Domestic Committee has received the following SPECIAL CONTRIBUTIONS from Aug. 1 to Aug. 31, 1877, inclusive.

CENTRAL PENNSYLVANIA.						
<i>Carlisle</i> —St. John's Ch., of which for Bp. Whipple, \$10; Miss'y Bishop Fund, \$5.40.....	15 40	15 40		Newburgh	R. L. J., for altar linens for Ch. at Texarkana, Northern Texas. 10 00	
					R., for Bp. Whipple..... 75 00	
<i>Waterbury</i> —A friend, for Rev. D. Convers.....	5 00	5 00		New York	O., Bp. Elliott, for Chapel at San Saba... 30 00 128 00	
CONNECTICUT.						
<i>Claymont</i> —Ch. of the Ascension, of which from S. S., \$3.80; for Bp. Whipple.....	25 00			NORTHERN NEW JERSEY.		
<i>Wilmington</i> —St. John's Ch., for Bp. Clarkson, \$10; Bp. Garrett, \$4.65.....	14 65	39 65		<i>Morristown</i> —Ch. Redeemer S. S., for Scholarship in St. Mark's School, Salt Lake..... 40 00		
DELAWARE.					<i>Newark</i> —“Mizpah,” for Rev. D. Convers	1 00 41 00
<i>Waupun</i> —R. W. W., of which for Bp. Garrett, \$5; Bp. Tuttle, \$5.....	10 00	10 00.		RHODE ISLAND.		
FOND DU LAC.					<i>Newport</i> —A friend, for Rev. D. Convers	10 00 10 00
<i>Cambridge</i> —E. M. C., for Bp. Tuttle.....	2 00	2 00		VIRGINIA.		
MASSACHUSETTS.					<i>Lexington</i> —Mrs. W. W. P., for Rev. D. Convers.....	2 00 2 00
<i>Jackson</i> —St. Paul's Ch., C. S. McD., for Bp. Tuttle..	24 38	24 38		Receipts for the month.....	\$282 43	
MINNESOTA.				Amount previously acknowledged..	13,130 14	
<i>Minneapolis</i> —A friend, for Rev. D. Convers.....	5 00	5 00		Total receipts for year ending Aug. 31, 1877.....	\$13,412 57	
NEW YORK.						
<i>East Chester</i> —St. Paul's Ch., for Bp. Whipple's Indian Mission.....	13 00					

BISHOP WINGFIELD desires to acknowledge, through THE SPIRIT OF MISSIONS, \$30 sent him in August, for his work in Northern California, from Christ Ch., Norfolk, Va. Also \$25 sent him in February from the same source.

THE REV. D. CONVERS desires thankfully to acknowledge the receipt of the following: Friends in Washington, D. C., per Mrs. E. A. Abbot, \$35; Trinity Ch., Petersburg, Ill., \$6.08; Miss Smallwood, per Mrs. E. A. Abbot, \$1.

INDIAN COMMISSION.

SOME FACTS RESPECTING OUR INDIAN MISSIONS.

THE Missionary work assigned by the Church to the oversight and care of the INDIAN COMMISSION, is at present among the Chippewas in Minnesota, the Dakotas in the Jurisdiction of Niobrara, and a few scattered bands of the latter remaining in Minnesota.

CHIPPEWAS.

One white and *five* native Clergy are laboring among the Chippewas on the White Earth and Red Lake Reservations. It is expected that one and possibly two new Missions, among other bands of Chippewas, will soon be undertaken.

In this portion of the Indian field there are also *four* native Catechists, who are preparing for Holy Orders.

These Missionaries and Catechists receive their support from the INDIAN COMMISSION.

The necessary expenses of the BISHOP WHIPPLE HOSPITAL at White Earth are provided for, to the extent of a little over two-thirds, through an endowment made by a Christian woman : the balance is furnished by the COMMISSION.

DAKOTAS IN MINNESOTA.

A few scattered bands of these still remain, among whom a native Catechist, who is also a Candidate for the Sacred Ministry, is laboring with zeal and efficiency. His stipend is provided by the COMMISSION.

MISSIONARY JURISDICTION OF NIOBRARA.

Among the great body of Dakota Indians in this Jurisdiction, under the charge of Bishop Hare, the working force, in addition to the Missionary Bishop, consists at present of *seven* white and *three* native Clergy; *one* white and *thirteen* native Catechists and Teachers ; *thirteen* ministering women ; and *twelve* helpers, mostly native. Of these last, the support in part only is provided by the COMMISSION.

The distribution of this working force is as follows : Santee Mission, at three Stations, 10 ; Yankton Mission, at four Stations, 10 ; Lower Brûlé Mission, at two Stations, 2 ; Yanktonnais Mission, at three Stations, 6 ; Cheyenne Mission, at two Stations, 4 ; Spotted Tail Mission, at one Station, 4 ; Red Cloud Mission, at one Station, 1.

There are now in this Jurisdiction *twelve* native Candidates for the Holy Ministry.

It will be seen, from the foregoing statements, that nearly *fifty* persons are now laboring, as Missionaries, Catechists and Teachers in the several divisions of our Indian field.

The nature of this field is such (the Missions being among a heathen people), that all the laborers therein must of necessity look to the INDIAN COMMISSION for their entire support.

Among the urgent needs of such a field are also Chapels and Mission Houses. These, for the most part, are simple frame buildings ; but their cost in the Indian country is a considerable item of expense, and this expense has to be borne by the COMMISSION, as has also that of the proper care of these buildings, and that of supplies for them in the way of fuel, lights, etc.

It will thus be perceived that the peculiar requirements of these Missions among the Indians involve a large outlay of means in order to a proper and thorough prosecution of Christian work.

But the returns for this outlay are likewise large. To say not a word of the remarkable material advancement which the Indians (men, women and children), with whose care the COMMISSION is charged, are steadily making, the spiritual fruits of faithful planting and culture are becoming more and more abundant. As one illustration of this, it may suffice to refer to recent Confirmations, by Bishop Whipple and Bishop Hare, viz., of *seven* at Red Lake (a Mission established within a year, and under the charge of two Chippewa Deacons), and of *seventeen* at White Earth : among the Dakotas, of *thirty-one* at Yankton Agency, *twenty-three* at Choteau, *sixteen* at Santee, and *thirty* at Spotted Tail Mission.

The number of native Communicants in this Indian field is considerably over *Seven hundred*.

A Christian work like this among our native heathen Tribes, and one so manifestly the recipient of God's blessing, surely presents a peculiar claim upon the sympathy and support of all who desire the extension of the SAVIOUR'S Kingdom.

THE RECENT ORDINATION AT WHITE EARTH.

LETTER FROM THE REV. MR. GILFILLAN.

WHITE EARTH, MINN., August 4, 1877.

REV. AND DEAR BROTHER : I willingly comply with your request to

let you know about the Bishop's late visit here and about the Ordination of the two young men.

The Bishop arrived on the 14th of July, accompanied by the Rev. Dr. Hall, of Brooklyn, the Rev. Dr. Knickerbacker, of Minneapolis, the Rev. Dean Livermore, of St. Peter, Minn., Dr. Daniels, Ex-U. S. Inspector of Indian Agencies, and two nephews of the Bishop.

The same evening, the two Candidates for Ordination, George Johnson, son of the Rev. Mr. Johnson (Enmegahbowh), and Charles Wright, son of the Head Chief of the Mississippi Chippewas, were examined in the presence of the above party, and also of the Member of Congress from this district, of Mr Lyon, of New York, a member of the Peace Commission, and of a representative of the press.

The examination lasted between two and three hours, and was participated in by all the Clerical gentlemen present. It covered the Old and New Testament, and was doctrinal, historical, exegetical and chronological. It is not for me to say how the young men acquitted themselves, as, perhaps, I might not be an impartial judge : those who examined them will be better able to tell. It was a trying occasion for them, confronted suddenly by a body of men on whom they looked with a great deal of awe, both as being white men, and of learning so greatly superior to their own. Especially was this the case with one of them who had hardly ever been out of the shadow of his native woods. Therefore they missed some questions which otherwise they ought to have answered ; while, on the other hand, they answered others better than could have been expected.

The next day, Sunday, the Bishop ordained them both to the Diaconate, making four Indian Deacons now in this field. There was a full Chippewa congregation present, and the two young men afterwards received the congratulations of their friends.

The Indian name of Charles Wright is *Nighode* (which means *Two-hearts*, because he was a twin-child), the same name as Nashotah, where our Theological Seminary is. While pursuing his studies, he has proved himself a very efficient worker, bringing many heathen Indians and nominal Romanist half-breeds to belief of the truth and to Baptism or Confirmation. A few evenings after he was ordained, he brought seventeen heathen Indians to the Church, whom he and some of the other young men studying for Orders had been preparing for some time, and at his request I went and baptized them. There were six adults among them—three men and their wives. And when the Bishop was returning from Red Lake, after having already had a Confirmation here on his way up, this young man had collected seven others—six men and one woman—who were also confirmed by the Bishop. Ten were confirmed by the Bishop the same day on which the Ordination took place, making seventeen at this visitation.

The field of labor of the two young men ordained has not yet been determined by the Bishop ; but one of them will probably go to the new church on Wild Rice River, twenty miles north of this Agency, where there is a new settlement of Otter Tail Indians, while the other may go eighty miles east of us, where there is the largest body of Indians of any in Minnesota, 2200 in number, living in a deplorable state of heathen darkness.

I must close now to catch this mail. In my next I will write you about the Bishop's Red Lake trip.

August 7, 1877.

After the Ordination and Confirmation at White Earth, described in my last letter, Bishop Whipple stayed here till the 20th of July, attending the investigation taking place, when he went to Red Lake, arriving on the evening of the 21st. He found one of the Red Lake Clergy, the Rev. Samuel Madison, very sick, perhaps dangerously so, but the Mission otherwise very prosperous. He had Service on Sunday, the 22d, an overflowing congregation being present, and confirmed seven Indians—the first-fruits of the Mission.

On Monday, the 23d, the Bishop held a Council with the Indians which was exceedingly satisfactory on both sides. The Indians had been afraid that the Mission would be only temporary, and that the young Clergymen would soon be withdrawn from them and would leave them once more in loneliness. From fear of this, many who would otherwise have inclined to become Christians, were holding back. They were the more strengthened in this fear of the temporary character of the Mission by the fact that we had erected no buildings whatever, but used the Government School-house as a place of meeting for public worship. The Bishop in the Council was able to dispel all such fears by assuring them that he would build a church for them next summer, and perhaps a parsonage also. I think that many of them will now become identified with the Mission.

The Bishop reports that the young Indian Clergymen are doing their work well, and that he was highly pleased in that regard. The white employés who are all Congregationalists, and a very superior class of men, have the greatest respect for them and the greatest desire to help them in their work. They are already well acquainted with the Indians, the Bishop said, know the sick, the well, and all the particular circumstances of the Indian families around them.

The Bishop came back feeling that these Indian Clergymen are fully equal to the very responsible position in which they are placed ; carrying on the Mission entirely by themselves, without any white assistance, in the very van of the Church's army, eighty miles from any Clergyman.

EXTRACTS FROM LETTERS.

July 10, 1877.

WE have had the great pleasure of seeing all our Niobrara Clergy at Convocation lately. Though we attended very few of the meetings, we enjoyed immensely the pleasure of seeing our friends as they came one after the other. First came our Bishop with the Rev. Mr. Cleveland and Sister Sophie, after a week's travel across the plains between here and Spotted Tail Agency, with a second wagon containing a tent and all the necessary equipments for camping out ; a day or two after, the Rev. Mr. Hinman with about two hundred of his Santees who encamped on the side of a hill just back of our house ; then the Rev. Mr. Burt with a party of his Brûlés and Yanktonais on horseback and in wagons, and so on. Friends were coming in quick succession, and Indians from the different Agencies camping here and there.

There was one old man, named *One Ear*, who came down with Mr. Burt from Lower Brûlé, I think, who interested me very much. He had lost the entire use of his limbs from rheumatism. He has two boys at St. Paul's School—very nice boys too. Mr. B. told us he had talked for a long time about coming, saying he wanted to go down and see his little boy who he heard sang in the choir, and I think Mr. B. was about as happy as *he* was in the gratification of his desire. Some lady on the Agency who has an invalid's chair on wheels, lent it for his use during Convocation, and in it he was rolled back and forth between his *tipi* and the church. Some one said he attended every Service. When I saw him he was sitting propped up with pillows, and leaning against the Font, very near to his little Tommy, the chorister, and, sitting there, the Holy Communion was brought to him. Poor old man ! it is a sad fate to be a helpless cripple with no other comforts than an Indian *tipi* affords ; yet what a blessing it is that the only real source of joy has been brought to him in his misery. The pleasant memories which his trip to Convocation has given him will help, I trust, to brighten many an hour of pain and weariness.

I WISH some of our friends at the East could have been here at our Convocation. The Clergy from all over the Jurisdiction were present, and many of the Indians from the various Missions were encamped near. About two hundred Santees came up with Mr. Hinman, and encamped upon the hill back of our house. It was a pleasant sight, near evening, to see the fires lighted outside of each tent and the women busy preparing their supper ; some making soup (of which they are very fond) in kettles suspended over the fire ; others mixing or frying the bread. They raise their dough with baking powder, cut it in pieces and fry it in fat, in frying pans or skillets. Many of them know how to make yeast bread, but they prefer the former, I think, and it *does* taste very good.

I think they enjoyed the camping out part of Convocation as much as some people do picnics and camp-meetings.

One evening, about sundown, we heard singing, and going up to the hill found almost all of them assembled for their evening prayers. They were kneeling on the ground in a semi-circle, in several rows, and one of

their number was reading some prayers from the Dakota Prayer Book. Afterward they stood and sang *Nearer, my God, to Thee*, in Dakota. It is one of their favorite hymns, and it seems as sweet now to me in Dakota as in English. They had morning and evening prayers together during the four or five days of their stay.

There were many wild Indians here also who had come here at this time from curiosity, and perhaps with some yearning for light. Let us hope that the sight of others who were once the most warlike of the Sioux, but who have given up the ways of heathenism, and daily worship the true God, may make so deep an impression upon their minds that some day they too shall sing with lip and heart *Nearer, my God, to Thee*.

ACKNOWLEDGMENTS OF THE INDIAN COMMISSION.

The Treasurer of the Indian Commission acknowledges the receipt of the following sums for the month of August, 1877.

	ALABAMA.	NORTH CAROLINA.	
<i>Mobile</i> —Christ Ch., A member..	57	57	<i>Hillsboro'</i> —St. Matthew's..... 2 00 2 00
ALBANY.			<i>NORTHERN NEW JERSEY.</i>
<i>Salem</i> —St. Paul's.....	5 00	5 00	<i>Newark</i> —St. Paul's..... 1 00 1 00
CENTRAL NEW YORK.			<i>PENNSYLVANIA.</i>
<i>Binghamton</i> —A. J. E., for "Ni- obrara".....	10 00		<i>Germantown</i> —St. Luke's..... 36 38
<i>Utica</i> —Grace Ch	23 25	33 25	St. Peter's, A commun- icant*..... 250 00
CONNECTICUT.			<i>Lower Merion</i> —St. John's
Through Fairfield Co. Indian Aid Association:			25 00
<i>Bridgeport</i> —St. John's..	27 00	27 00	<i>Philadelphia</i> — Advent Ch., Men's Bible Class, for Bp. Whipple Scholar- ship, St. Paul's, \$30; Bible Classes, for Bp. Hare Scholarship, St. Paul's, \$30; E. N. B., for Mary Amory Hare Scholarship, In memo- riam, St. Mary's, \$30; A member, \$45..... 135 00
LONG ISLAND.			W. B., Jr..... 50
<i>Brooklyn</i> —St. Peter's.....	50 00		R. E. Hare*..... 25 00
Per Rev. Mr. Leonard*..	5 00		A friend*..... 400 00 871 88
<i>Greenport</i> —"Tithe".....	5 00		<i>PITTSBURGH.</i>
Little Neck—Zion Ch., of which for Henry M. Beare Scholarship, St. Paul's, \$60.....	100 00		<i>Pittsburgh</i> —St. Peter's..... 9 25 9 25
<i>Maspeth</i> —St. Saviour's Ch.....	139 05	299 05	<i>RHODE ISLAND.</i>
MARYLAND.			<i>Bristol</i> —St. Michael's*..... 70 00
<i>Baltimore</i> —Christ Ch. Miss'y Society, towards sup- port of one lady	50 00		Mamie and Lolie King*..... 5 00
Co.—Sherwood Parish....	5 00		Fred King, Jr.*..... 5 00
<i>Frederick</i> —All Saints'.....	14 00	69 00	<i>Newport</i> —Zion Ch., A member..... 20 00
MASSACHUSETTS.			<i>Providence</i> —Mrs. J. C. Brown*..... 39 21 139 21
<i>Marblehead</i> —St. Michael's.....	99	99	<i>VIRGINIA.</i>
NEW JERSEY.			<i>Liberty</i> —W..... 10 00 10 00
<i>Chew's Landing</i> —St. John's*..	20 00		<i>WESTERN MICHIGAN.</i>
<i>Perth Amboy</i> —St. Peter's, A member, for Emily Scholarship, In memo- riam, Emmanuel Hall.	60 00	80 00	<i>Kalamazoo</i> —St. John's..... 3 13
NEW YORK.			<i>Paw Paw</i> —St. Mark's..... 1 00 4 13
Through Niobrara League: Sub- scription, \$1; A friend, \$250; St. Stephen's, La- dies' Aid Society, add'l, from sale of articles from Greece, for Mary E. Hinman Memorial Scholarship, \$35; Ch. Holy Saviour, \$1.....	287 00		<i>JAPAN.</i>
<i>Goshen</i> —St. James'.....	55 20		<i>Tokio</i> —American Episcopal Mis- sion, from "E"..... 5 00 5 00
<i>New York</i> —Mrs. Mary A. East- on, quarterly, for White Earth.....	125 00		<i>MISCELLANEOUS.</i>
Society of the Double Temple*.....	1500 00	1967 20	From sale of Photos..... 1 50
			W. H. H.*..... 50 00
			Centennial Relief Fund (of which for designated offerings, \$12.62)..... 520 24 571 74
			<hr/>
			Amount previously acknowledged.. 44,096 27
			<hr/>
			Total receipts since Oct. 1, 1876..... \$48,151 27

* Per Bishop Hare.

ACKNOWLEDGMENTS OF THE RELIEF FUND OF THE BOARD OF MISSIONS.

The Treasurer of the Relief Fund of the Board of Missions acknowledges the receipt of the following contributions from August 17 to September 1, 1877, toward paying off the indebtedness of the DOMESTIC, FOREIGN and INDIAN Departments; which will be divided pro rata:

Total receipts as above.....	\$47,265 52
Md., Baltimore Co.—Sherwood Parish.....	\$12 00
Mass., Sheffield—Christ Ch., add'l.....	14 25
N. H., Holderness.....	3 74
	29 99
Total disbursements as above.....	\$47,295 51
Cost of Acknowledgments in Sept. NO. SPIRIT OF MISSIONS.....	22 06
Paid to three Departments.....	7 93
	\$47,295 51

LEMUEL COFFIN, *Treasurer.*

A FINANCIAL PLAN.

THE Editors have been requested to publish the following communication:

MIDDLETOWN, O., August 26, 1877.

DEAR BISHOP BEDELL: In view of the difficulties of the Board of Missions, let me suggest a plan, which I think you have once seen tried, and will therefore be a good judge of its practicability.

It is as follows, viz: Let the Board of Missions determine how much money is needed to pay off its debts, and pay expenses for the current year, and report the amount to the House of Bishops. Let them (the Bishops) apportion the amount among the several Dioceses with as much equity as possible, taking into account the number of communicants in each, the wealth of the Diocese, their own work, etc. Then let each Bishop detail to the Standing Committee of his Diocese, or to a Special Committee, the task of apportionment to the several parishes of the Diocese (as is the custom with Convention Fund in Ohio) the sum to be obtained in his Diocese. Let each parish be advised, by a circular letter from the Bishop, of the amount expected from it, and requested to remit within a certain time. If at that time any parishes are delinquent, let the Bishop write to know the reason. If from inability, or from any cause, any of them will not pay, then make a new apportionment of the deficit among the paying parishes, and ask them to pay it for the credit of the Diocese, if for no better reason.

At the Convention of 1872 of the Diocese of Ohio, I was, by your appointment, a member of the Committee on Missions. We found by the report of the "Missionary Committee" a deficit of \$1,555 which was to be provided for, and prospective expenses for the year of some \$5,000, making some \$6,500 that was to be raised. In the Committee it was reasoned among the laymen that they (the laity) were more ready to give

than the Clergy gave them credit for, but that they did not give for the reason that they did not know how much to give. It was said, "Tell them that we want \$7,000, and the two, or five, or ten dollars that many individuals might give, seemed so insignificant in comparison to the total, that they were discouraged and did not give anything; whereas, if their Minister should say to each individual as he met him, 'We are requested to raise so much money, and I think your share is about two, or five, or ten dollars,' as, from the Minister's knowledge of the man and his means, he might judge would be right, the man would pay it without hesitation, and be thankful that he was saved the necessity of deciding the amount."

If you will turn to the Convention Report for 1872, page 71, you will see that the Committee reported the plan and based the apportionment on the assessment of Convention Fund. Rev. Frederick Brooks drew up the resolution reading fifty per cent, but it was afterwards amended, on motion of Rev. Mr. Yocom, to read sixty-five per cent. (See page 73.) I know nothing of the detail of the working of the plan. The next December we went into the Convocation system, and *I heard* that the Missionary Committee were able to turn over the Missionaries to Convocations fully paid up, and the Committee not only out of debt but with some funds on hand, which they talked of dividing among the several Convocations.

But I find this significant fact: On page 144 of Convention Report of 1872, the contributions reported for Diocesan Missionary Committee is \$3,856.11; on page 144 of Report for 1873, the contribution is reported \$6,745.67.

The inference is that the plan worked well, and I think it would work well on a large scale, even as large as that of the whole work of the Missionary Committees, both "Home and Abroad," and how simple it would be after the first two or three years. The first year or two the task of apportionment to the Diocese would be difficult, and it would have to have several modifications, but patience and custom would soon get it equitable and satisfactory. In the parish I should think the special offering would be better than to have the Minister make the allotment.

I know you will excuse my long letter, even if you do not approve the plan.

With much respect, yours truly,

W.M. COLLIER.

ANSWER TO BISHOP BEDELL'S LETTER IN THE SEPTEMBER NUMBER.

BY MR. WILLIAM WELSH.

PHILADELPHIA, September 3, 1877.

MR. EDITOR: In the absence of the Bishop of Niobrara, I have been asked, as a member of the Executive Committee of the Indian Commission, somewhat familiar with its operations, to review a letter published by my friend Bishop Bedell in the September number of THE SPIRIT OF MISSIONS. I accede to this request the more freely, because I know that Bishop

Bedell's superabounding Missionary zeal will cause him to desire a full presentation of the subject.

In speaking of the lack of authority, the letter says that, "this Commission exists only by a resolution of the Board which practically sets aside the Constitution. That resolution creates a Commission within the Domestic Committee really independent of it."

The errors into which the writer has inadvertently fallen can be corrected by a reference to the Journal of the General Convention of 1871. The following resolution, which originated in the House of Bishops, was also adopted by the House of Clerical and Lay Deputies :

"Resolved, That the Board of Missions be requested to instruct the Domestic Committee to appoint a Commission, to whom shall be committed the special care of the Indian Missionary work, and who shall be charged, under the direction of the Domestic Committee, with the oversight and conduct of the same."

From this it is apparent that the Commission is not "really independent of the Domestic Committee," as the letter asserts, and that it was originated and is perpetuated by the General Convention, being precisely the same authority that created and continues the Constitution of the Board of Missions. Bishop Bedell's letter refers to the halcyon days when the Domestic and the Foreign Committees worked in entire harmony, without the disturbing elements produced by any *Missions to Indians or to Colored Persons*. The most intelligent friends of these Missions believe that the adoption of Bishop Bedell's suggestion will cause a recurrence of those halcyon days, although the writer of the letter does not desire it. The Bishop seems to be clear in his conviction that the interests represented by the Domestic Committee and the Foreign Committee are so diverse that a successful working of them by one Board would be impossible ; yet he suggests that Missions to heathen Indians can be successfully managed by the Domestic Committee. I am quite at a loss to perceive in what respects Missions to heathen in the United States differ from the work committed to the Foreign Committee. Foreign languages are to be acquired, books translated and printed, houses to be erected for dwellings, schools, hospitals and churches, and these are to be maintained at great cost, in direct opposition to the principles established by the Domestic Committee for the conduct of its Missions.

The letter refers to Bishops Whipple and Clarkson as if they would approve of the proposed change ; but these intelligent and zealous Missionaries know full well the jealousies of frontiersmen towards the Indian. They know that the Domestic Committee could not withstand the claim that would surely be set up by every Missionary Bishop for appropriations quite as liberal as those made to Indian Missions. Frontier settlers cannot be made to understand why buildings should be erected and Missionaries *fully* sustained for the Indian, whilst their Missionaries could only

receive a portion of their salary from the same Board that is so liberal to the red man. As long as these prejudices exist, and as long as many liberal contributors to the Foreign Committee and to Missions to white men, would, through prejudice, withhold their contributions, if a portion of them were likely to be appropriated to the red man or the black man, it would surely be unwise to make the proposed change. Missions to Indians have certainly grown into favor through separate organizations, which, now being under the direction of the Domestic Committee, work in perfect accord with it.

The letter under review seems, however, to be mainly directed to an alleged unfairness in the division of money collected at public Missionary meetings. Surely it is not unfair that one-half of such collections should be equally divided between Missions to heathen in the United States and to those in foreign lands. The proceeds of these collections, after defraying the expenses, are so trivial that I think the Indian Commission would be quite willing to forego all participation in them if thereby a more thorough harmony can be secured.

If Missions to Indians are discontinued, there will of course be a decrease in expenditures, but if conducted on their present scale expenses cannot be materially lessened, as the only salaried officer is the Secretary, whose services are required to present the cause through the press, and also in churches, until Rectors increase in Missionary zeal and intelligence. I feel sure that Bishop Bedell is doing what he can to hasten the coming of the time when preaching Secretaries and General Agents will become unnecessary.

In common with other advocates of Missions to Indians, I feel sure that the adoption of Bishop Bedell's suggestion would be disastrous to the very Missions that I believe have the highest claim upon American Churchmen. Yet I will be glad to see the unification of all Missions of the Church, as proposed by the Rev. Dr. Dyer, fully discussed at the approaching Triennial Meeting of the Board of Missions.

A practical unity could perhaps be thus secured by having one intelligent head with competent organized representatives of the various Departments of Missions approved by the Church. The special claims of the African, of the Indian, of the frontier settler, and of heathen in foreign lands, could be discussed and some conclusion reached as to the amount of money that should be expended in each Department. This would, of course, vary according to Providential indications. Thus, the importation of Chinese and the pacification of Indians, would increase the claims of Missions to home heathen ; whilst any increased ripeness in foreign fields or in our Missionary jurisdiction in the United States, would induce such a Board of Missions to press the claims of these fields. This subject should be discussed freely and without prejudice.

Yours respectfully,

W.M. WELSH.

SPIRIT OF MISSIONS.

FOREIGN DEPARTMENT.

OCTOBER, 1877.

A MARKED CHANGE IN THE ATTITUDE OF THE CHINESE PEOPLE.

DURING the last ten years there has been an increase of *sixfold* in the number of Chinese converts, there being now more than ten thousand. In the decades to come, we may look for even a larger increase than this, for in the cities in which Missionaries have been laboring for some time, and in the country adjacent to these cities, there has been a marked change in the attitude of all classes of the people toward Christianity. Even the so-called *literati*, the gentry and the official class give a respectful hearing to that Gospel message which they formerly treated so contemptuously, and many of them are beginning to realize that Christianity is of Divine origin, and that Christians lead purer lives than the followers of Confucius and Buddha. As an illustration we give the following statements contained in a letter of a Missionary who is laboring at the great interior city of Wuchang :

CHAPEL CROWDED WITH STUDENTS.

The daily preaching of the Gospel has been of a more encouraging nature than before. Though our audiences are not always large, yet we seldom fail to have a group of interested listeners every day. During the provincial examinations for the M.A. degree, which were attended by upwards of ten thousand graduates, in the month of September, we had our chapel constantly crowded. The Gospel was fully preached to these educated men, and many an interesting conversation was held with individuals about the difference between Confucianism and Christianity, the character and claims of CHRIST, the existence of the soul, and the reality of a future state of rewards and punishments.

CHANGE IN OUTWARD DEMEANOR.

It is the testimony of all who are engaged in this work that a great change has taken place in the outward demeanor of the *literati* towards the preaching of Christianity. Formerly these bigoted and anti-foreign

students would hardly tolerate the proclamation of the Gospel in their midst. If they condescended ever to enter a church door it was only to insult the preacher and his message, and to cast contempt on the name of our ever-blessed LORD and Master. Now, however, we begin to reap the fruit of other years of toil. Increased intercourse and better knowledge of the foreigner has led to a more tolerant hearing of the foreigner's faith. They now will listen respectfully to the claims of CHRIST pressed upon their allegiance. Many, we believe, have had their faith shaken in the boasted superiority of their sage over every teacher; and some, we think, are even beginning dimly to perceive that the star of Confucius must ere long pale before the rising of the Sun of Righteousness.

A GROWING IMPRESSION.

The Christians also state that there is much less open hostility to the truth now than in previous years. Where, formerly to profess faith in CHRIST was to invite annoyance, slander and persecution, now there is a growing impression abroad that Christians lead a purer life than the followers of Confucius or Buddha, and they are becoming more and more respected accordingly. It will take a long time, however, before many of the deep-seated prejudices of the Chinese mind are entirely eradicated.

IMPROVED ATTITUDE OF THE COUNTRY PEOPLE.

Together with another Missionary I undertook a few weeks' preaching tour during the month of October, and in many places, where there is no resident Missionary, we were much struck by the improved attitude of the people, as compared with previous years. Curiosity to see and hear the foreigner, to ask the price of his boots, the cost of his coat, etc., is gradually giving way to quiet and thoughtful attention to his message. We met frequently with persons who had read portions of the New Testament, and who inquired of us the way of salvation, or urged some difficulty which stood in their way of accepting Christianity and confessing the LORD JESUS.

TREATED WITH THE UTMOST KINDNESS.

My wife accompanied me on this occasion, and we thus had many opportunities of speaking of the SAVIOUR to the women. We entered some cities where no foreign lady had ever been before, and throughout the whole journey of two hundred miles, were received with the utmost kindness by the people.

DUANE HALL.

IN the acknowledgments in the April number of THE SPIRIT OF MISSIONS appeared a special gift, which came through Bishop Hare, of which Miss Fay was presently advised. The contributor is unknown to us,

therefore we take this way of conveying to him Miss Fay's words upon the subject: "I wonder who that splendid man is who gave the Committee \$666.66, 'that Duane Hall may be continued this year without curtailment.' May the Lord bless him abundantly as his gifts are large and timely." We trust this will meet the proper eye.

GREECE.

THE following testimony from the Rev. Dr. Hill will be found interesting, as to the present efficiency of the Greek Mission Schools, under charge of Miss Muir :

ATHENS, July 7, 1877.

REV. AND DEAR BROTHER : I must now endeavor to give you some idea of the mighty power our Catechetical instructions are exercising to-day upon this community.

The yearly examinations have just closed, and the impression which the series of Catechetical Instruction I have named in the former part of my letter has left upon all who heard it has cheered our hearts with the assurance that the old Mission has lost none of its potency—nay, rather, that it is greater now than at any former period, having in the course of years acquired a force which draws all sincere aspirants after spiritual knowledge toward it.

Various causes have contributed to this, the first of which is the evident desire which exists among all classes of the people for higher spiritual development, the need that is felt of active, energetic, sincere, spiritual teaching, sought for in vain among their own spiritual shepherds. Instinctively they turn to those who, while they endeavor to administer the spiritual food they are craving for, seek not to withdraw them from the old ways their fathers trod.

The Catechetical Instruction, arranged to suit all ages, has, during the past month (June), been listened to by representatives from all ranks of the community of Athens, viz :

1st The Church, by the Metropolitan and two Synodical Bishops. 2d. The State, by the Minister of Instruction and Religion, accompanied by the two principal Secretaries of his Bureau. 3d. The People, by the parents and friends of the pupils, representing over 700 families, high and low, "rich and poor."

These all heard, from the lips of "babes and sucklings," from the youth of more advanced years, and from the young Christian maiden, the wonderful Gospel story in all its various forms, doctrinal, spiritual and moral.

The examination of the class of children on the "Baptismal Prom-

ises" excited great astonishment. The children were so thoroughly imbued with the spirit of the lesson as to leave no doubt on the minds of the audience that they perfectly understood what they had been saying, and would never forget it. I could have wished our whole House of Bishops had been present to see and hear as I did.

PALESTINE.

THE many friends of our departed Missionary, Miss Mary B. Baldwin, will be glad to read the following extract from a letter of her sister, Mrs. Anna M. Hay, dated, Palm Cottage, July 6, 1877.

LETTERS FROM MRS. A. M. HAY.

DEAR SIR: You will receive a communication from my kind friend Mr. Hall,* concerning the death of my beloved sister, who has labored over forty-three years in the cause of CHRIST. She reached the age of sixty-seven years. The good seed she has sown here will some day spring up and bear much good fruit. My dear sister's lameness did not lessen her interest or energies in her school. No temporal duties could detain her from attending her daily morning Bible class. She was the most conscientious person I ever knew in regard to money matters, often much afraid she might spend money belonging to the Mission fund which was not strictly her own, and desired not to have more funds than were necessary for her school. My dear sister had planned to visit England, not feeling well, and the doctor thought a change of climate would do her good, but how true it is that "man proposes and God disposes." Soon after her last letter to you, she became rapidly worse, and after four weeks of intense suffering, her soul passed into Heaven—my loss is her gain. I feel lonely and deeply afflicted, but I will not despise the chastening of the LORD.

The work is now left in my feeble hands, and I trust the Committee will see fit to allow it to remain with me until the specified time Mr. Hall mentioned.† I feel deeply interested in the school, and I will endeavor to give satisfaction to those who contribute towards it. Pray for me, my dear friend, that I may be prepared to enter that rest, which we all look forward to sooner or later.

Yours respectfully.

* Published in the September No. of THE SPIRIT OF MISSIONS.

† Mrs. Hay will remain in charge until July 1st, beyond which no arrangements have been made.

In a later letter Mrs. Hay writes :

. . . . I enclose a report upon the Scholarships, as requested by your letter dated April 19. Ten boys have been withdrawn from the school, but I have supplied their places on the Scholarships with others.

The total number of boys attending the school is fifty-three ; of these thirty-two have been assigned to Scholarships.

As Scholarships are given I can readily assign any of those remaining upon the list. To the Woman's Missionary League, Northern New Jersey, I have assigned a little Protestant boy named Shogai Musa, born at Jaffa. The war news does not affect the attendance. In fact new scholars have been added lately. There is great poverty in town among Mohammedan widows and orphans, and in the families of those who are away fighting for the Sultan. Business is very dull, and both Christians and Mohammedans are suffering. A fleet of five German men-of-war are anchored off Joppa, and remain several days. There have been no disturbances here, for which we are thankful to our Heavenly FATHER.

The annual examination exercises took place this morning. There were fifty-three boys present. Several of their parents were in attendance. After prayer by the head teacher, Mr. Murad, a hymn in Arabic was sung by all the scholars. The First Class repeated in Arabic the principal events in the Old Testament History, and in the life of our SAVIOUR as related in the New Testament. They answered fluently numerous questions upon this exercise. The First Class were examined in Arabic, Reading, Grammar, Geography and Arithmetic, and had made very satisfactory progress during last half year. The Second Class and Third Class likewise were pronounced very proficient in their exercises. The First and Second Classes had made great advances in English reading. Another hymn was sung in Arabic, and after prayer it was announced that the school would not be closed for the summer months. This has given general satisfaction to the parents present, and they were much pleased with the progress of their boys, and lauded the goodness of those who maintain the school.

I remain faithfully and sincerely yours.

AFRICA.

EXTRACT FROM LETTER OF THE REV. S. D. FERGUSON.

CAPE PALMAS, *July 14, 1877.*

REV. AND DEAR BROTHER : We had a very interesting meeting of the Convocation last week at Hoffman Station. One Clergyman and Catechist were the only absentees. Besides the members there were many of the Christians from this place in attendance.

EXTRACTS FROM LETTER OF THE REV. M. P. VALENTINE.

CAVALLA, *May 31, 1877.*

REV. AND DEAR BROTHER: For our little contribution we did not expect any approbation. When we looked at it with human eye we knew full well that it was an insignificant help in proportion to the great debt. But, looking at it with the eye of faith, knowing that what little we did was done to the **LORD**, we did not forget "the widow's mite," which the **SAVIOUR** Himself approved because it came rather from the heart than from a large purse.

I have received ten dollars more, which you will please hand over to the Foreign Committee.

NATIVE CHRISTIAN INFLUENCE.

. . . . Some Christians from the Mission Stations, by the authority of the Liberian Government, have safely put an end to the Berebe war. I say *safely*, because putting an end to a native war, when not prudently done, often causes it to be renewed with much more force than at first.

NATIVE HONESTY.

Mr. Wisner is now back at Berebe. He reports that his house has fallen, and the place is overgrown with bushes; but the people took charge of his property so that not a single article was lost.

[He had been absent since October, 1875.—ED.]

CHINA.

LETTER FROM THE REV. E. H. THOMSON.

SHANGHAI, *July 25, 1877.*

MY DEAR MR. KIMBER: As I have no business papers ready I will drop you a few lines about our Tseh-pau Station. I went out yesterday and had my usual class work with the Catechist and preaching at the chapels. The walk, and the riding on wheelbarrows was very hot at times, as much of the way is through the rice and cotton fields; but on the whole the day was a pleasant one for the season of the year. I had large crowds to hear me—of course, I might almost say, we always have this, where there is not constant preaching by a foreigner. These crowds are often noisy and one feels it difficult to get a hearing even with the crowd standing before him. I was pleased yesterday with the quiet and marked attention that they gave me. I felt they were hearing the truth of the Gospel, new and strange as it was to many of them. I always feel I am speaking in a foreign tongue even after so many years; I hope they understood what was spoken.

A little urchin paid me the compliment, as to my speaking, by shouting out that I was only a Chinaman dressed up in foreign clothes. Our mode of speaking to these crowds of plain country people is very free and easy. We take hold of any thing that is at hand to fix their attention, and that may aid them in understanding. I may instance, yesterday, just as I began to speak at one place, there was an infant, in a woman's arms, crying rather vociferously. I began by saying that Chinese babies and foreign babies cried just alike. I then took up the unity of the race and then the unity of God. Sometimes we will begin by taking up the remark of a passer-by on anything that for the moment may have a present reality and interest to the audience.

The two Catechists, Dan and Dzung, who are in charge of the three stations out this way, seem very bright and hopeful and ready both to study and to work. The school teacher of the Tsih-pau day-school is a quiet, pleasant man. He is a graduate or what the Chinese call a Siu-tsai, or one who has obtained the first degree at the examinations. He is the first graduate that I have baptized since I have been in China. He was baptized on Sunday last at our city church. As far as I can remember at this moment, he is the first Siu-tsai who has been received by Baptism into our Mission. We have graduates in the Church but they have graduated since they became Christians. The history of this teacher is rather interesting. He is from a district about four hundred li from this place. His family was one of some standing and wealth. He had an elder brother, who as such, according to Chinese custom, at the death of their father became the head of the family. He got into some law-suits and official difficulties and lost nearly all the property and wealth of the family. This brother afterward died leaving the troubles and distress of the family as an heritage of the younger brother. After this the young wife of the teacher died, leaving an only daughter. He found himself burdened with cares, and drifting into opium smoking. He determined to leave the world and retire to a monastery, and become a Buddhist priest. He left home and wandered up to Shanghai. There he heard, from a casual acquaintance, of the Protestant faith and so sought one of the chapels of the Missionaries in Shanghai. He came into our city church as it happened, where our Deacon, Ting, was preaching. After the preaching was through, as the custom is with us, the speaker invites any one who may wish to converse on the subject of religion, to sit awhile. He remained, and after some conversation with the Rev. Mr. Ting said he would come again and learn more; so step by step, after about a year's study and trial, he was at last received and baptized. His little daughter he had placed in the Bridgman Memorial School. She was baptized with him on Sunday last. I hope he may prove faithful and useful. We must wait and see. We have had too many disappointments to allow ourselves to be over sanguine about any

new converts. He has a good school, and with the moral support of the Catechist, who lives in the house, I hope it may be a very useful element in our work at this town. Excuse the length of this and believe me,

Yours very truly.

LETTER FROM MRS. A. C. BUNN.

WUCHANG, May 19, 1877.

DEAR MR. KIMBER : I am anxious for a long talk with you, and believe, could I gain an hour or two free from interruption in conversation, I could give you some glimpses into the work here, its prospects, etc., and gain a sympathy with some plans of ours, that I fear you will not otherwise give us except you come to us. (I wish that might be. How we did hope to see dear Dr. Duane.) Can we for a short time annihilate space and you listen to my voice while I speak of and plead for some things in which I have grown greatly interested, and which rest upon my heart. As I begin this, I realize how depressed you must be at the condition of the Missionary Treasury, but I believe, I *must* believe, that the Church will arise, strong in the strength of God, beautiful in His light, and generous in His love, to meet the obligations now resting upon her, and which are daily increasing. Every day here in China the need is becoming greater for men and women of courage and zeal, and filled with the HOLY SPIRIT, to do the MASTER's work, and my plea comes for the lambs—the poor, ignorant, heathen children of China, with none to lead them. How my heart of hearts aches for them, and prays for better things. The Committee is aware how few are left to serve here, and how great is the need for reinforcements, and we all hope that in selecting candidates for this post, *one* teacher at least may be secured. It is this branch of the work which so much interests me now, and which I would be glad to bring before you with all the importance due to it.

It is my conviction that no class of workers is more needed than that of teachers, allowing schools to be as wise institutions for Chinese children as for others, and if wise they should be thoroughly taught; and no one can or *will* secure this but a teacher made *responsible* for the work. I truly admire the wisdom of those Clergymen who have encouraged schools and done what they could to sustain them, but I believe with professional teachers for that work, leaving Clergymen free for their special duties, results would be *incalculably* more satisfactory.

I think you will appreciate the fact, that the difficulties of attending to different departments here are far greater than at home, and will pardon my hint regarding the selection of teachers. If I am to have peace of mind I must speak to you upon this point, for I should regard it a dire calamity for a person to be sent to fill this very important position, by education and experience not prepared for it. China is not a fit

place to educate a teacher, nor to experiment regarding one's possible tact, or probabilities in that direction. Persons of that sort, in a majority of cases, make a failure, or worse, for few have sufficient zeal to keep them at regular, hard work, doing their best. The tendency, consequently, is, in this depressing climate, and always with many other depressing influences about, to fall into a monotonous routine, but which, devoid of *soul* or interest, has in it little merit, other than the name of work. We need teachers who *have been especially trained for teaching*, and if possible have had experience and have been known to succeed—teachers who are full and running over with enthusiasm in their specialty. (Do not fear enthusiasm. One can hardly possess too much of that here, with all the peculiar influences, especially of climate, to moderate it.) One would receive fine preparation for the work here at such schools as those at Boston, Albany or Oswego. Nothing in my judgment could be better suited to the Chinese youthful mind, than lessons wrought out in a similar way to those beautiful ones in the Oswego Training School, developed by their enthusiastic teachers, who work as if they believe *their calling second to no other*. There can be no place outside of China where a teacher may be more fully justified in claiming priority for her calling, and could our schools be provided with such teachers, and necessary appliances, I can conceive of nothing that would more surely advance "Our Father's Kingdom" here in China. In the "Boys' Boarding School" is a class of six boys—four studying for the Ministry and two medicine. All have learned a little English, and are now under my instruction. In a few months they will be able to work out daily class-lessons in any study desirable, with a foreign teacher. My proposition is this: that they shall be constituted a "Teacher's Normal Class," and being first instructed by the foreign teacher, shall themselves, under his supervision, instruct the lower classes. With a Clergyman only in charge this could not be done, for it would absorb all of his time, were he qualified to give such instruction. Following this plan, I hope ere long these boys will be able to go out, with Bibles, maps, blackboards, etc., all over the city and organize day schools, where a few hours of every day shall be spent in teaching such children as they may be able to gather in. Since the desire for foreign knowledge in the Chinese mind is great and constantly increasing, I opine that such schools would attract much attention, and be most favorable advertisements of our work, while from them could be selected pupils to fill the boarding-school. To accomplish all this will require much hard labor and perseverance, and *some* money, but not enough of the last named to be in the least alarming. I propose myself starting them in Geography, after Prof. Guyot's admirable system, and have already sent for a globe and set of books. I think strongly of applying to Princeton College for one set of maps. They should feel much pride in the noble Professor; beside Mr. Boone is one of their graduates. Two of the boys

most advanced are already translating the intermediate book. I will enclose a page or two of the translation. You will see how light and thin the paper is. It is my purpose to obtain as a gift fifty or more of the intermediate books, and insert between the leaves the translation. It is the quickest and most economical way I know of getting a beautiful and valuable text-book into the children's hands.

Chinese students, although they work hard, and must do so to pass their examinations, seldom manifest interest, and I think Mr. —— speaks truly when he says that there is nothing in their work worthy of it. I hope to remain here until I see these children thoroughly animated with a love for their studies. This I quite expect to see ; for it must result, if we take these children, regarding their human nature much the same as that of others, and train them accordingly. When that is accomplished, the question, "*Where can we receive education in foreign sciences?*" which is going up all over this land, will be practically answered in our schools. It is my ambition that this particular school shall be a model of its kind, and its locality entitles it to become so.

With thanks for the kind, patient attention with which you have listened to my remarks,

I remain, yours very sincerely.

Teaching very much of the kind here proposed, viz., in day-schools in various localities, was long since undertaken, and is continued according to their best ability, by our Missionaries in Shanghai. Wuchang Station, however, having been founded quite recently, no material for such work has been at command until now.—[Ed.]

LETTER FROM MRS. W. J. BOONE.

JANE BOHLEN MEM. SCHOOL, WUCHANG, June 27, 1877.

REV. AND DEAR SIR : I left Shanghai Feb. 4, arriving in Wuchang Feb. 8, and the following week took up what duties I could manage with no knowledge of the dialect in use here. They consisted in requiring a certain amount of order and neatness in rooms and dress, and attention to studies and other school duties. I found six pupils in the school on my arrival, which number increased to eight soon after. I suppose the whole eight present as great a diversity of character and disposition, as the same number of children could possibly do in the United States.

One of the older girls, Kaoshun-zing, is as faithful as any child I have ever met. I don't think I have ever found her remiss in duty. Of the others, there is the same amount of brightness and quick wit in some, and mischief, too, that one always finds in a number of children. They do surprise me sometimes, I must confess, for I don't always seem to expect the same qualities in them that children at home possess, and I am often

happily disappointed. I have been attempting to teach the four older girls to play on the small organ that is a part of the school furnishing, and they get on remarkably well, considering the difficulty there is in trying to make plain something entirely foreign to their language, so far as my knowledge of it goes. I was surprised at the quickness they showed in learning, and do not now understand how they comprehend as well as it appears they do.

With the commencement of the new term and year, we have thought it wise to make a change of teacher. Ting, Wai-wai, their old teacher, did not, we thought, quite appreciate the importance of her duties, and was somewhat hampered by family cares. And we now have an old man, who comes in for the school hours ; Yang Po-po, the matron, having charge of the sewing and all duties except teaching. Under her guidance they have made their summer outfit of clothing, working faithfully and well.

There is every advantage here for a good and large school ; a fine location, a good house, etc. It is a much more difficult matter to gather children in Wuchang than in Shanghai, but it can be done, without doubt, if we can have the means for their support. No school has so few Scholarships as this Jane Bohlen Memorial School, and in none are they more needed, as this is the only Protestant Girls' Boarding School in this vicinity, and it ought to be well supported and well filled. May God put it into the hearts of the people at home to send us the means, and the people here to give us the children, is our earnest desire and prayer.

Yours very sincerely,

HAITI.

LETTER FROM BISHOP HOLLY.

PORT-AU-PRINCE, *August 6, 1877.*

REV. AND DEAR BROTHER : On the 25th of July I started on an Episcopal Visitation to the Parish of the Resurrection at Gros Morne, accompanied by the Rev. Messrs. Bauduy and Alexandre, and one of our Candidates for Holy Orders, whom we improve every opportunity to take with us, in order to habituate them to Missionary work as a part of their Clerical education and preparation for the work of the Ministry in this Jurisdiction. We went by steamer from here to Gonaïves : and there we found a deputation from the parish awaiting us with horses to conduct us to Gros Morne, about thirty miles distant to the northward of Gonaiives, and about half way to Port de Paix.

We arrived at Gonaïves 10 A. M., the day after our departure from Port-au-Prince, which was at 9 P. M. of the 25th, as stated above. After dinner we started on horseback at 3 P. M. for Gros Morne, where we arrived at 9 P. M. the same day.

At Evening Prayer, on Friday 27th, I confirmed thirty-six Candidates;

at Morning Prayer, Saturday 28th, I confirmed four more ; and at Morning Prayer, Sunday 29th, seven more received the imposition of hands, in the Apostolic rite of Confirmation, who came from the neighboring Station of L'Acul, about twelve miles distant from Gros Morne. Thus forty-seven in all received the solemn Rite ; all of whom, with the exception of two, were adults and mostly heads of families. A few other Candidates at the more distant Station of St. Louis de Nord, did not receive timely notice of our arrival to present themselves for the reception of this ordinance.

After Morning Prayer, I admitted to Deacon's Orders, Mr. François Joseph Brown, who was presented by the Rev. J. Alexandre, and I advanced to the Priesthood the Rev. Charles Océan Myrthil, who was presented by the Rev. St. Denis Bauduy, this latter Clergyman preaching the Ordination Sermon, and assisting with the Rev. Mr. Alexandre at the imposition of hands when I ordained the Rev. Mr. Myrthil.

We found the utmost harmony and religious zeal animating the members of the parish ; and the Rev. Mr. Bauduy took occasion to say, in the Ordination Sermon, that in his whole fifty years' experience in the Evangelical Ministry in his native country, he had never witnessed a more satisfactory state of spiritual religion anywhere than what he found among our members at Gros Morne. In this respect, the shorter experience of the Rev. Mr. Alexandre and myself agreed perfectly with that of the venerable preacher on that occasion.

Most of the members who compose this parish came directly out of the bosom of Romanism, from an innate conviction of the corruption of that Church ; and the members that have since been gathered under their auspices at L'Acul, came out of the grossest African fetichism, for which that place is a most notorious centre.

Gros Morne is a great business centre of a surrounding district, extending on either side to the distance of ninety miles, and we are in good hopes that an influence for good will go forth from the parish there established, and be felt throughout the length and breadth of this district by all of its inhabitants.

Very truly yours, for CHRIST and His Church.

MISSIONARY INTELLIGENCE.

CONFERENCE IN CHINA.

A GENERAL CONFERENCE OF MISSIONARIES from all parts of China was held in Shanghai from the tenth to the fourteenth of May. The number of Missionaries present was one hundred and twenty-five. The Rev. Dr. Nelson says :

"The presence among us of so many Missionary brethren from the various parts of this great field, representing all departments and phases of Missionary work, and with all degrees of experience from thirty years and under, was a matter of the highest interest, and we trust, that with

God's blessing on it, the results will be of great and permanent benefit to us all. The papers read and speeches delivered on the various subjects presented are to be published in a book, and will be full of practical suggestions for all interested in Mission work in this field for a long time to come."

Two Presidents were appointed, one American and the other English, the Rev. Dr. Nelson being the former and the Rev. Dr. Douglass the latter. Among the papers read was one by Dr. Nelson on *Entire Consecration Essential to Missionary Success*, and one by the Rev. Elliot H. Thomson on *Day Schools—Male and Female*. These papers we hope to give in future numbers of THE SPIRIT OF MISSIONS.

In view of the magnitude of the field of labor and the inadequacy of the present Mission force in China to occupy the fields white unto harvest, the Conference sent forth to the various Churches, Mission Boards and Colleges throughout the world, a fervid appeal for more men and women for China. From this appeal we make the following extracts :

There are many indications of promise. (1.) Thirty-seven years ago there were only three native Christians in all China, in connection with Protestant Missions. Now there are at least twelve or thirteen thousand. (2.) A much larger number have applied for Baptism during the past year than in any previous year, and the candidates have been generally of a higher type of character. (3.) The empire is more open than ever for the preaching of the Word, and the Chefoo Convention of last year, together with the proclamations agreed upon, is proving a mighty instrument toward the more effectual opening up of the vast interior. (4.) Not only is the country open to our efforts, but the minds of many, in different quarters, have been more or less aroused from their lethargy. (5.) Multitudes are reading our books, and not a few are eagerly investigating the nature and bearing of Western innovations.

We earnestly appeal to the whole Christian world for help. There are still eight Provinces in which there is not one resident Missionary. In others there are only two or three ; and taking China as a whole, we stand as one Missionary for Massachusetts, or two for Scotland. . . .

We do not know what to do for lack of men. The country opens ; the work grows. Think of stations with only one man to hold his own against the surging tide of heathenism !* We are ready to be overwhelmed by the vastness of the work. Many among us are tempted to undertake too many duties. Hence the broken health and early death of not a few of our best men.

When will young men press into the Mission field as they struggle for positions of worldly honor and affluence ? When will parents consecrate their sons and daughters to Missionary work as they search for rare openings of worldly influence and honor ? When will Christians give for Missions as they give for luxuries and amusements ? When will they learn to deny themselves for the work of God as they deny themselves for such earthly objects as are dear to their hearts ? Or, rather, when will they count it no self-denial, but the highest joy and privilege, to give with the utmost liberality for the spread of the Gospel among the heathen ?

* This is the Rev. Mr. Boone's position at Wuchang.—[ED.]

ACKNOWLEDGMENTS

OF THE FOREIGN COMMITTEE.

N. B.—With all remittances the name of the Diocese and Parish should be given.

Checks, Drafts and Money Orders should always be made payable to the order of JAMES M. BROWN, TREASURER, and sent to him, 23 Bible House, New York.

All Money Orders should be drawn NOT on New York but on STATION D, NEW YORK.

Remittances in Bank Notes are not safe unless Sent in REGISTERED Letters.

The Treasurer of the Foreign Committee acknowledges the receipt of the following sums from August 10 to September 1, 1877.

				ALBANY.					Lewiston—Trinity.....	2 80	
<i>Ilion</i> —St. Augustine, of which from S. S., \$4.....				9 97							
<i>Little Falls</i> —Emmanuel, add'l..				6 00							
<i>Rensselaerville</i> —Trinity				5 42	21 39						
				CALIFORNIA.					MARYLAND.		
<i>San Francisco</i> —St. Luke's S. S., for "Maria Elizabeth Kip" Sch'p, Emma Jones School, China... 10 00				10 00	10 00						
				CENTRAL PENNSYLVANIA.							
<i>Scranton</i> —St. Luke's..... 24 07				24 07							
<i>Wellsboro'</i> —St. Paul's, M. Boxes. 2 67				2 67	26 74						
				CONNECTICUT.							
<i>Bethany</i> —Christ Ch..... 10 00				10 00							
<i>East Haddam</i> —St. Stephen's, A member, for Mexico.. 10 00				10 00							
<i>New Haven</i> —Grace..... 2 00				2 00	22 00						
				DELAWARE.							
<i>Christiana Hundred</i> —Christ Ch., of which from M. Box 8774, \$13.72; five et. col., \$38.17..... 91 89				91 89							
<i>Claymont</i> —Ascension, of which from Mrs. L's M. Box, \$3.65..... 25 00				25 00	116 89						
				ILLINOIS.							
<i>Bunker Hill</i> —Christ Ch. S. S., for Chinese Bell Fund. 1 00				1 00							
<i>Rockford</i> —Emmanuel, A mem- ber..... 10 00				10 00	11 00						
				LONG ISLAND.							
<i>Hempstead</i> —St. George's..... 33 84				33 84							
<i>Jamaica</i> —Grace, Nath'l Van- deverg, for Mexico.... 2 00				2 00							
<i>Little Neck</i> —Zion, for Greece, \$22.09; Africa, \$22.09; Haiti, \$22.09; Japan, \$22.09; Joppa, \$22.09; China, \$22.10; General, \$17; S. S., for Joppa, \$20. 169 55				169 55							
<i>Rockaway</i> —Trinity Chapel..... 8 00				8 00							
Wo. Miss'y So., of Dio. of L. I., for F. M. F..... 121 00				121 00	334 39						
				MAINE.							
<i>Bath</i> —Grace S. S., of which for Mexico, \$4..... 13 30				13 30							
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<i>Staten Island</i> —St. Simon's Clove Mission S. S., for "St. Simon" Sch'p, in Boys' School, Cape Palmas..	40 00		<i>Culpeper Co., Racoone Ford—</i> "Y. X.".....	1 90
<i>West Chester</i> —St. Peter's, Wo. Miss'y Asso., for "Keble" Sch'p, Jane Bohlen Memorial School, China.....	45 00		<i>Pittsylvania Co., Pittsylvania</i> <i>O. H.—Emmanuel S. S.,</i> for "Emmanuel" Sch'p, Joppa.....	8 70
<i>Yonkers</i> —Mrs. J. H. C., through Woman's Aux.....	5 00	197 59	<i>Rockingham Co., Lynnwood—</i> "L. S. L.".....	75
			<i>Smythe Co., Marion</i> —From a friend, for Africa.....	5 00 63 83
				WESTERN MICHIGAN.
				NORTH CAROLINA.
<i>Chatham</i> —M. P. N.....	1 00	1 00	<i>Iona</i> —St. John's.....	1 91
			<i>Kalamazoo</i> —St. Luke's, M. Boxes.....	5 93
			<i>Marshall</i> —Trinity.....	15 00
			<i>Traverse City</i> —Grace.....	5 10 27 94
				NORTHERN NEW JERSEY.
<i>Orange</i> —Grace, for "Grace" Sch'p, Duane Hall, China.....	20 00	20 00		
				PENNSYLVANIA.
<i>Honeybrook</i> —St. Mark's.....	1 50			
<i>Philadelphia</i> —Advent, for "Bp. Boone" and "Lydia M. Fay" Sch'ps, \$80; Men's Bible Class, for "St. Paul" Sch'p, \$40; "E. N. E.," for Edward W. Style" Sch'p, \$40; all in Duane Hall. (Germantown)—Calvary..	160 00		<i>Addison</i> —Redeemer.....	3 00
<i>Holy Trinity</i> , for Mexico (Roxborough)—St. Alban's M. Box 8134.....	97 90		<i>Bath</i> —St. Thomas.....	8 00
	75 00		<i>Buffalo</i> —St. Paul's, of which from S. S., \$4.47.....	75 33
	6 40		St. John's.....	13 66
	5 40		<i>Corning</i> —Christ Ch.....	4 65
<i>Upper Providence</i> —St. Paul's Memo.....	5 31		<i>Geneva</i> —Bp. De Lancey Memo. Ch., from "C.".....	2 00
<i>Warwick</i> —St. Mary's.....	1 50		St. Peter's.....	37 28
<i>West Vincent</i> —St. Andrew's....	2 00	355 01	<i>Lockport</i> —Grace.....	22 50
			<i>Niagara Falls</i> —St. Peter's, for Africa.....	17 25
			<i>Palmyra</i> —Zion.....	8 54
			<i>Rochester</i> —St. Paul's.....	16 31
			<i>Watkins</i> —St. James'.....	10 00
			<i>Westfield</i> —St. Peter's.....	5 74 224 26
				OREGON MISSION.
<i>Erie</i> —St. Paul's.....	7 00		<i>Astoria</i> —Grace.....	10 00
<i>Pittsburgh</i> —St. Peter's.....	15 75	22 75	<i>East Portland</i> —St. David's.....	23 00
			<i>Portland</i> —St. Stephen's Chapel.....	3 50
			<i>Salem</i> —St. Paul's.....	13 80 50 30
				WASHINGTON TERRITORY.
			<i>Port Townsend</i> —St. Paul's.....	18 55 18 55
				MISCELLANEOUS.
<i>RHODE ISLAND.</i>				
<i>Newport</i> —E. T.....	10 00		Two per cent Interest on Baltimore City Bond, ac't Bohlen Book Fund.....	20 00
<i>Providence</i> —St. John's, for Mexico.....	198 11	208 11	Centennial Relief Committee, designated offerings, \$259.59; Partition, \$2, 483.70.....	2743 29
			<i>Liberia, Cavalla</i> —Epiphany. 10 00	
			Mites for Missions, In memoriam.....	10 00 2783 29
				LEGACIES.
<i>SOUTHERN OHIO.</i>				
<i>Delaware</i> —St. Peter's, Wo. Aux., for Bp. Penick's work.....	47 50		<i>L. I., Brooklyn</i> —Estate of Mrs. Mary C. Thompson....	250 00
<i>Portsmouth</i> —All Saints', 5c. col.	32 00	79 50	Estate of E. M. Wood....	43 82 293 82
			Receipts for the month.....	\$5,274 19
			Amount previously acknowledged.....	109,702 08
			Total receipts since Oct. 1, 1876.....	\$114,976 27
				ANALYSIS OF RECEIPTS.
For Mexican Church (special).....				\$4,770 69
" Other "Specials".....				1,841 89
" Debt, from Centennial Relief Committee.....				25,046 91
" Work of the Foreign Committee (of which from Legacies, \$1,597.82)....				83,308 78
Total.....				\$114,976 27

FOREIGN STATIONS.

WESTERN AFRICA.

RT. REV. C. CLIFTON PENICK, D.D., Miss'y Bishop.

Cape Palmas District.

Rev. S. D. Ferguson (Liberian),	<i>Cape Palmas.</i>
Rev. Samuel W. Seton (Native),	<i>Hoffman Station.</i>
Rev. R. H. Gibson (Liberian),	<i>Gravaway.</i>
Rev. M. P. Valentine (Native),	<i>Cavalla.</i>
Rev. Wm. Allan Fair,	<i>Cape Palmas.</i>
Mr. Henry M. Parker,	
Miss Mary E. Savery,	
Mrs. Fair,	<i>Orphan Asylum, Cape Palmas.</i>
Mrs. S. J. Simpson (Liberian), Teacher,	<i>Cape Palmas.</i>
Mrs. Ann Toomey ("),	<i>Orphan Asylum, Cape Palmas.</i>
Samuel Boyd (Native) Teacher,	<i>Fishtown.</i>
G. T. Bedell	<i>Caravall.</i>
Alonzo Potter "	<i>Hoffman Station.</i>
John Farr "	<i>Half-Gravaway.</i>
B. B. Wisner "	<i>Berebe.</i>
Richard Killen "	<i>Rockbookah.</i>
O. E. Shannon "	<i>Kabla.</i>
James Boyd "	<i>Gideyatobo.</i>
E. W. Appleton "	<i>Cavalla.</i>
Also four student teachers.	

Bassa District.

Rev. L. L. Montgomery (Liberian),	<i>Bassa.</i>
D. T. Harris (Liberian), Teacher,	"

Monrovia District.

Rev. T. H. Eddy, M.D.	
Edward Hunte (Liberian), Teacher,	<i>Quay's Town.</i>
Mrs. Eddy,	

CHINA.

Rev. Robert Nelson, D.D.,	<i>Shanghai.</i>
Rev. Elliot H. Thompson,	"
Rev. Samuel I. J. Schereschewsky, D.D.,	
Rev. W. J. Boone,	<i>Wuchang.</i>
Rev. Kong Chai Wong,	<i>Shanghai.</i>
Rev. Yung Kung Yen, M.A.,	<i>Hankou.</i>
Rev. Hoong Neok Woo,	<i>Shanghai.</i>
Rev. Kia Sung Ting,	

A. C. Bunn, M. D., Missionary Physician,	<i>Wuchang.</i>
Mr. Soong-Lieu Dzung,	<i>Shanghai.</i>
Mrs. Nelson,	"
Mrs. Thomson,	"
Miss Lydia M. Fay,	"
Miss Mary C. Nelson,	"
Mrs. Schereschewsky,	
Mrs. Bunn,	<i>Wuchang.</i>
Mrs. Boone,	"
Also twenty-five Catechists and Teachers.	

JAPAN.

RT. REV. C. M. WILLIAMS, D.D., Miss'y Bp.	<i>Yedo.</i>
Rev. A. R. Morris,	
Rev. J. Hamilton Quinby,	<i>Osaka.</i>
Rev. William B. Cooper,	"
Rev. Clement T. Blanchet,	<i>Yedo.</i>
Rev. Isaac K. Yokoyama,	
Henry Laning, M. D., Missionary Physician,	<i>Osaka.</i>
Miss Ellen G. Eddy,	"
Mrs. Cooper,	<i>Yedo.</i>
Miss Florence R. Pitman,	"
Also nine Catechists and Teachers.	

GREECE.

Miss Marion Muir, with twelve assistant teachers (Greek).	<i>Athens.</i>
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PALESTINE.

— — — — —, with three teachers.	<i>Joppa.</i>
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HAITI.

The following Clergy of the Church in Haiti are sustained by the Board of Missions:	
RT. REV. J. THEODORE HOLLY, D.D.,	<i>Port-au-Prince.</i>
Rev. St. Denis Bauduy,	
Rev. Julien Alexandre,	<i>Beuteau.</i>
Rev. Pierre E. Jones,	<i>Jeremie.</i>
Rev. Charles E. Benedict,	<i>Cayes.</i>
Rev. John Eliseo Salomon,	<i>Anse a Veau.</i>
Rev. Pierre Louis Benjamin,	<i>Gonaives.</i>
Rev. Louis Duplessis Ledan,	<i>Torbeck.</i>
Rev. Alexander Battiste,	<i>Port-au-Prince.</i>
There are besides, one Presbyter, three Deacons, eight lay readers and ten teachers.	

Committee for Foreign Missions,

RT. REV. HORATIO POTTER, D.D., LL.D., Chairman.

REV. JOHN COTTON SMITH, D.D.	REV. JOSHUA KIMBER,	STEWART BROWN, ESQ.
REV. H. DYER, D.D.	FRED'K S. WINSTON, ESQ.	LEMUEL COFFIN, ESQ.
REV. BENJ. L. HAIGHT, D.D., LL.D.	LEWIS CURTIS, ESQ.	JAMES M. BROWN, ESQ.
REV. CHAS. H. HALL, D.D.		

REV. JOSHUA KIMBER, Secretary and General Agent, 23 Bible House, New York.
REV. S. D. DENISON, D.D., Honorary Secretary, 23 Bible House, New York.

JAMES M. BROWN, ESQ., Treasurer, 23 Bible House, New York.

STATED MEETINGS—FIRST FRIDAY IN EACH MONTH.

Boxes and Parcels for Foreign Missions.

Boxes and parcels of books, clothing, and materials of all kinds, may be forwarded to the Rev. Joshua Kimber, Secretary and General Agent, 23 Bible House, New York. Notice of shipment should in all cases be sent by letter to the Secretary as above, stating contents and value of each package.

Rates of Postage to our Mission Fields.

GREECE.—Letters, each half ounce or fraction thereof,	5 cts.
Newspapers, each,	2 cts.
JOPPA.—Letters, each half ounce or fraction thereof,	5 cts.
CHINA.—Via San Francisco. (Steamers leave San Francisco on the 1st day of every month.) Letters,	5 cts.
each half ounce or fraction thereof,	5 cts.
Newspapers each,	2 cts.
Book Packets, each four ounces or fraction thereof,	5 cts.
JAPAN.—Via San Francisco. (Steamers leave San Francisco on the 1st day of every month.) Letters,	5 cts.
each half ounce or fraction thereof,	5 cts.
Newspapers, each,	4 cts.
Book Packets, each four ounce or fraction thereof,	4 cts.
HAITI.—Steamers (Weekly), Postage 10 cents. Newspapers and Books free through the Mission	
Rooms.	
LIBERIA.—Via Southampton (thence Weekly), Letters, each half ounce or fraction thereof,	15 cts.
Newspapers, each	4 cts.
By Sailing Vessels (occasionally),	10 cts.

THE FOREGOING RATES APPLY TO ANY POST-OFFICE IN THE UNITED STATES.

N. B.—To make sure of the proper address on letters for Africa (as Steamers touch only at certain points on the coast), it will be best to attach the proper amount of Stamps, and enclose the letter in a separate envelope to the Secretary of the Foreign Committee, Protestant Episcopal Church, 23 Bible House, New York.

Missionary Box Association.—Our Missionary Boxes are issued free of cost to destination, singly (by mail), or in larger quantities, as required, packed in Cartoons of ten each (by Express). Returns are to be made Semi-annually, at Christmas and Easter. Remittances, accompanied by a list showing number and contents of each box, to be addressed to JAMES M. BROWN, ESQ., Treasurer of the Foreign Committee, Prot. Epis. Church, 23 Bible House, New York, where the books of the Association are kept.

A Christmas Card will be forwarded to each box-holder who sends Christmas offerings, and An Easter Card will go to each one who sends Easter offerings.

SPIRIT OF MISSIONS.

FREEDMAN'S DEPARTMENT.

OCTOBER, 1877.

* * * All communications for the Executive Committee of the Commission of Home Missions for Colored People should be addressed to the office, No. 40 BIBLE HOUSE, ASTOR PLACE, N. Y., to the REV. CHAS. H. HALL, D.D., Chairman, the REV. C. C. TIFFANY, Corresponding Secretary, or the REV. WELLINGTON E. WEBB, Office Secretary. Remittances to be made to LLOYD W. WELLS, Esq., Treasurer, 119 2d Avenue, N. Y., or to REV. MR. WEBB. Postal Money Orders to be drawn on STATION D, NEW YORK.

THE BOARD OF MISSIONS.

As this will be our last issue previous to the Annual Meeting of the Board of Missions, it may not be improper, for the benefit of the general reader, to allude to a few important facts in our history as a separate department of Church work.

The Commission was called into existence during the session of the Board in the autumn of 1865, by the unanimous action of the General Convention, then in session.

The first want of the millions of the newly enfranchised was elementary instruction, and schools were established at as many important points of the South as the Executive Committee thought it would be able to sustain. Where it was practicable, the services of Clergymen were also enlisted, in order to give the schools, as far as possible, the nature of Missions. In all instances religious instruction was an important part of the daily routine, and it was understood that the day and Sunday-school were to go hand in hand, and the idea of evangelization never to be lost sight of. These schools have continued in existence eleven years with a most marked and palpable success—tens of thousands of Colored children and adults having been, in varying degrees, brought under their influence.

It was at length, however, deemed advisable by the Board (the want of secular education being largely met by the action of the respective States) to change the character of its work, and it accordingly resolved, at the earliest possible period, to elevate the mere school into the dig-

nity of a Mission, and, where practicable, the Mission into a Parish, and to this end the Committee were instructed. Where this could not be done, the schools were closed, and the means at disposal devoted to the Missionary or Evangelist who could find openings in other localities of greater promise.

This has been effected within the past year, though not to the extent desired, from the fact, that a sufficient number of men duly qualified could not be obtained, whose engagements would permit them to enter upon the service, until quite recently. It has been proposed, and the proposition has been favorably received by the Committee, that where any Clergyman of the South shall find himself able to devote a portion of each Sunday to the instruction of the Colored people around him, by gathering them into Sunday-schools, and giving them (when they are found in sufficient numbers) a religious service to themselves, he shall be compensated for these additional duties ; and thus a parish, hitherto feeble and threatened with extinction, by reason of restricted means, will be able to continue its existence, a blessing to the two races, and the Rector not be compelled to abandon his cure. In the plan proposed, when fully matured, we believe we find *the true solution of the whole question. Churches for Colored People, presided over by Colored Ministers in the great centres, and the ordinary parochial system for the rest.*

At the time this Commission was established, it will be remembered the country was devastated, and the destitution general throughout the South, in a degree to which we cannot do justice in these pages. No doubt the hopes of the Christian philanthropist would have been earlier realized had the Churchmen of the two sections been left, in conjunction with the Freedmen, to solve the great problem for themselves. But they were not. No sooner were they enfranchised than designing men tampered with them for their own selfish ends. Under the plea of greater protection and earlier development, they separated them from all former home influences. Demagogues so preyed upon their fears and prejudices alternately, that they would soon listen to no others.

All honor, however, is due to those who meanwhile, unmindful of any and every condition, quietly gave themselves to their Christian instruction. They for a time stood almost alone, trusted by few, and with little sympathy. The old Churchmen of the neighborhood felt that they had lost their grasp upon these people, and irritated by passing events, were too widely separated from them to do what they otherwise would. Thus the Commission was in its turn hindered in its work and misapprehended. Still, amid all discouragements, it had even then a success, which was an earnest of ultimate results. The barriers, however, are at length giving way. In the twelfth year of its existence, the Commission sees, in a measure, what it has so long toiled and prayed for : a partial return of that equilibrium which enables those anxious to work to do so.

When that happy day arrives when every parish Priest can regard the Colored People within the limits of his parochial bounds, as open to his teachings, we may look upon the problem as already solved, and withdraw the aid of our Department.

The day is approaching, but has not yet fully dawned. We have only to wait the MASTER's time, and meanwhile to go forward in patience, faith and prayer, and the ultimate issue will be more and more manifest.

How best to hasten the result is an open question. It will be promoted, we trust and believe, by the action of the Church at her approaching meeting. Whether the Commission shall carry on the work to its full completion, or whether its agency is little longer needed, these are questions which we regard as beyond our limits of discussion.

We have faith to believe that what is best will be done, and also to express the belief that in the action of the Board, every member and officer of the Commission will grant a ready and willing acquiescence.

W. E. WEBB.

SOUTHERN SENTIMENT.

We copy from the *Mississippi Monitor*, a paper of strong Southern proclivities, and give the views of the Editor in regard to one of the Colored Schools within the area of the labors of the Rev. C. K. Douglas, D.D., and taught by two of his parishioners.

We had the pleasure last week of making a visit to the County Line Colored School, taught by Doctor and Mrs. E. Godman. Our visit was quite unexpected, and we had therefore an opportunity of seeing for ourselves how it was managed. We found present on the occasion nearly fifty scholars, mostly small children, and all of them, except one, as black as "Newcastle Diamonds." It is with no common satisfaction that we have to state, that the children exhibited extraordinary aptness in learning. We heard recitations in Geography, spelling, definitions, and the ordinary examinations on Arithmetic and English Grammar. We also examined the writing classes, and found that all had made remarkable progress for their ages and the time they had been under Mrs. Godman's care.

We think that this lady deserves great praise for the exertions she has made and the sacrifices she has endured in the prosecution of her arduous duties. Few take time to consider the importance of training the young mind in the proper channel, and the importance, more particularly, of having the training of the Colored youth in the hands of our own people. We think it a great mistake to ostracise those who can make the sacrifice of going into the education of the Colored youth. If they can endure the hardships and other inconveniences of going into the good work, our people ought to be more than willing to sustain them in it. Surely it is no disgrace for a Southern man, well qualified, to teach a Colored School, if he feels the necessity for teaching. We regard it as a highly patriotic undertaking, and we are sure that our people, sooner or later, will acknowledge the necessity of it.

The principal objection to the Colored teachers now in the field, is their ignorance. They are frequently appointed without qualifications and without character. Colored school trustees are not qualified to judge, and they are imposed upon and there is much damage done. Our people ought to insist on the Colored Schools being taught by properly qualified teachers, and the pride which prevents our people from taking hold of the education of the Colored children must give way to a practical, common sense view of the subject.

ACKNOWLEDGMENTS.

The Treasurer of the Commission of Home Missions to Colored People acknowledges the receipt of the following sums for August 1877.

MASSACHUSETTS.					
<i>Boston</i> —For Teacher at Wil-					
minster, N. C.....	400 00				
<i>Fall River</i> —Ch. of the Ascension.	15 00	415 00			
CONNECTICUT.					
<i>Southport</i> —Trinity Ch.....	32 50	32 50			
NEW YORK.					
<i>Fordham</i> —St. James' Ch.....	10 00				
<i>New York</i> —L. B.....	2 00				
<i>Harlem</i> —St. Andrew's.....	84 81	96 81			
NORTHERN NEW JERSEY.					
<i>Morristown</i> —St. Peter's Ch.....	41 74	41 74			
ALBANY.					
<i>Albany</i> —St. Paul's Ch.....	20 58				
<i>Salem</i> —St. Paul's Ch.....	10 00	30 58			
CENTRAL NEW YORK.					
<i>Legacy of Mrs. A. T.</i>	25 00				
<i>Auburn</i> —St. Peter's, of which					
from St. Peter's Branch					
of Woman's Auxiliary,					
\$25.....	58 26	83 26			
NORTHERN NEW JERSEY.					
For Purchase of Church at New					
Berne, N. C.....	400 00	400 00			
PITTSBURGH.					
<i>Pittsburgh</i> —St. Peter's Ch.....	8 00				
Convocation, for St. Cy-					
rians.....	1200 00				
<i>Erie</i> —W. C. Kelso, Esq.....	16 64	1224 64			
CENTRAL PENNSYLVANIA.					
<i>Carlisle</i> —St. John's Ch.....	9 13	9 13			
MARYLAND.					
<i>Havre de Grace</i> —St. John's.....	1 00				
<i>D. C. Washington</i> —St. Mary's.....	310 66				
Offerings for St. Mary's.....	5000 00				
Washington Convoca-					
tion	800 00	6111 82			
GEORGIA.					
Offerings of St. Stephen's.....	1428 62				
<i>Ogeechee</i> —St. Mark's.....	67 50	1496 12			
NORTH CAROLINA.					
<i>Asheville</i> —Colored Mission.....	38 00				
<i>Wilmington</i> —St. Mark's.....	792 16				
Additional in aid of St.					
Mark's.....	89 00				
SOUTH CAROLINA.					
<i>Fayetteville</i> —St. Joseph's Ch.....	134 00				
<i>Raleigh</i> —St. Augustine Nor-					
mal School.....	5277 00	6330 16			
OHIO.					
<i>Toledo</i> —Trinity.....	24 00	24 00			
SOUTHERN OHIO.					
<i>Clifton</i> —Calvary Ch.....	33 00	33 00			
WESTERN MICHIGAN.					
<i>Paw Paw</i> —St. Mark's Ch.....	1 00	1 00			
TENNESSEE.					
<i>Memphis</i> —Immanuel Ch.....	246 00				
<i>Bolivar</i> —St. Philip's.....	64 00	310 00			
MISSOURI.					
<i>St. Louis</i> —Various offerings for					
Ch. of Good Samaritan.	392 25	392 25			
JAPAN.					
<i>Tokio</i> —Am. Episcopal Mission,					
from E.....	10 00	10 00			
PENNSYLVANIA.					
<i>Honeybrook</i> —St. Mark's Ch.....	2 78				
<i>West Vincent</i> —St. Andrew's Ch.....	1 91				
<i>Warwick</i>	1 81				
<i>Lover Merion</i> —St. John's.....	10 00				
<i>Philadelphia</i> —Good Shepherd					
S. S.....	3 30				
H. L. Duhring.....	5 00	24 80			
THE REV. J. E. THOMPSON, of St. Louis, Mo., gratefully acknowledges the receipt of the following sums for Ch. of Good Samaritan:					
<i>Ill.</i> , <i>Chicago</i> , Bp. McLaren, \$5; <i>Cathedral</i> , \$50; <i>St. James' Ch.</i> , \$22; <i>Grace</i> , \$14.50; <i>Sundries</i> , \$46.50; <i>Wisconsin</i> , Bp. Wells, \$5; <i>Cathedral</i> , \$38; <i>St. James' Ch.</i> , \$25; <i>St. Paul's Ch.</i> , \$10; <i>Mrs. L.</i> , \$10; <i>F. C.</i> , \$5; <i>Sundries</i> , \$48.25. <i>Dio. of Mich.</i> , <i>Detroit</i> , <i>St. John's Ch.</i> , \$20; <i>Christ Ch.</i> , \$20; <i>Holy Trinity</i> , \$3.50; <i>Rev. Mr. Frisbie</i> , \$2; <i>Sundries</i> , \$45.50. <i>Dio. W. Mich.</i> , <i>Grand Rapids</i> , <i>St. Mark's Ch.</i> , \$8; <i>The Bishop</i> , \$3; <i>Sundries</i> , \$11.					
THE REV. C. O. BRADY, acknowledges the receipt of the following amounts: Dr. G. C. Shuttuck, \$25; Mr. Sheafe, \$35; Miss A. S. Hooper, \$25; A lady of Boston, \$4.					

SPIRIT OF MISSIONS.

WOMAN'S WORK.

Communications relating to this Department should be addressed,

MISS JULIA C. EMERY, *Secretary Woman's Auxiliary,*
21 Bible House, New York City.

LETTERS OF ACKNOWLEDGMENT FROM DOMESTIC MISSIONARIES.

LETTER FROM A MISSIONARY'S WIFE IN NORTHERN TEXAS.

December 23, 1876.

To the Secretary of the Woman's Auxiliary :

MY DEAR MISS EMERY : We received a few days ago most valuable and timely aid in a Missionary box from —— Church.

I wrote a long letter of thanks to the President of that Branch of the Auxiliary, and intended writing to you by the same mail ; but the ladies of our congregation were hard at work decorating the church and preparing some gifts for the Sunday-school, and I was so interrupted that I thought it best to wait for a more quiet moment.

I do wish the dear ladies who fashioned the nice warm garments, and those who furnished the means, could look into our old log-house which we still occupy, and see the comfort and happiness they have afforded us. I don't know how it was, unless from the continued and increasing cry of hard times constantly ringing in my ears, or the misfortunes that had happened to some, I may say most of our faithful workers, but, woman like, I had taken up a notion that we should not have a box this year, or, if we did, that it would not be like some of its predecessors. But I think only once or, at most, twice before have we had such good help in this way, and surely it was never more needed.

Our congregation would gladly provide for us comfortably in every way if it were in their power, but really it is not, and sometimes, when I feel inclined to fret about the old house and other privations, I reproach myself directly, for I know they would do better if they could ; and when, as the decorations were finished, our dearest and warmest friends gathered around the stove in our dining-room, and I told them of the blessing that had come to their Pastor's house just as this joyous season approaches, I did wish you and all your co-workers in love could have seen the bright faces and heard the hearty thanks to those who had provided for our wants. My husband's nice new clerical suit, my warm dark worsted

dress, with lower and overskirts and sleeves, all made, and the material, buttons, trimmings and lining all ready for the basque ; a pair of shoes for each member of the family, eight sheets, and two and a half dozen towels ; an overcoat for ——, and cloaks for —— and myself, some underclothing, etc., for I will not weary you with a minute detail of every article, all so much needed and so thankfully received.

I have been much distressed by the appeals for aid, and Dr. Twing's letter in one of the last numbers of *The Churchman* made me greatly fear that our stipend would be less, and I did not see how we should live without it ; but I will take fresh courage, for God, Who has now provided for our immediate wants, will surely still provide. Praying His richest blessing upon you and all who aid in Missionary work,

I am, sincerely yours.

LETTER FROM A MISSIONARY'S WIFE IN ARKANSAS.

January 23.

To the Secretary of the Woman's Auxiliary :

MY DEAR MISS EMERY : It gives me pleasure to inform you of the safe arrival of another Missionary box. It was, to use the words of the Rev. Mr. ——, "the glad contribution of the congregation of St. ——'s Church." Its arrival was preceded by a letter from Mr. ——, and a most pleasant letter it was, containing \$5 to supply, as he wrote, any deficiency, the box having been sent free by the express agent.

True to his description, we found the box "a *mélange*," but its component parts were all substantial and acceptable, the nicest articles being in liberal proportions, the whole betraying great thoughtfulness and generosity, if not true self-denial. To-day's mail will take a letter of thanks to the kind contributors.

Ever since its organization, the Woman's Auxiliary has been an ever-increasing source of comfort and happiness to the Missionary and those dependent on his care ; but especially is this the case now, when many are in suspense as to whence the next supplies of food and raiment are to proceed. Truly you must feel the blessedness of being able and willing to give. May God bless and prosper the noble work.

Respectfully.

P. S.—The box was shipped before Christmas, and designed to bring comfort and cheer to our household on that Festival, but was unfortunately delayed, and did not reach us till the morning of the 22d January. The fondness of little folks for pictures and bonbons was generously remembered, while a most comfortable supply of nice underclothing testified to the desire of the kind ladies that Mr. —— should not suffer.

LETTER FROM A MISSIONARY IN MICHIGAN.

To the Parochial Secretary :

February 12, 1877.

DEAR DAUGHTER: Your box of munificent gifts of clothing and other supplies of necessaries and dainties reached us on the 9th instant safely and in good order, and the next day came your letter containing draft for \$10, which exceeded the amount of the express charges by \$7—quite a timely little addition to my depleted purse, now that I am getting no income whatever from my Ministry. For this donation of things, useful and ornamental, which we would not have been able to purchase, please accept, both for yourself and your Association, the warm and heartfelt thanks of myself and my aged wife, whose descent into the gloomy vale of years you have thus cheered and lightened.

The garments fit me nicely, every one of them, and the cloth for Mrs. ——'s dresses, and the other articles of attire for her, are just such as she would have chosen for herself. Some of the delicate foreign viands contained in the box are such as we have never been accustomed to, and scarcely know how to use; but we will take your word for it, that they are something *good to eat*. You seem to be resolved that we shall keep up with "all the modern improvements" in diet as well as in dress, and we will not thwart your purpose.

The troubles and discouragements to which you allude, in my work here, have at last culminated in my resignation of this Rectorate and Mission, which took effect on the first of January past. And this step, taken by a Minister in his 79th year, infers necessarily his resignation of all further attempts at the regular exercises of his pastoral office anywhere, though he may continue (as I mean to do) to perform his priestly functions as occasion may offer. We intend to leave this place within this month, to go first to —— (one of my old fields), where we have a married daughter living; also a son at ——, in the same county. If we do not anchor permanently at one of these places, we probably shall in ——, where our other children (two sons and a daughter) reside. The interest in my letters, shown by you and others, and also your sympathy in all my works and labors of love (as you are pleased to designate them), give me great pleasure, I cannot deny—mingled, however, with a little mortification when I reflect upon the large measure with which they have been overrated. Not one of my various hard and stony fields of labor has been eminently fruitful while under my culture, though none of them have failed to be so under that of my successors. The uniformity of this result encourages me to hope that this vineyard, in which I have toiled (apparently in vain as to any permanent effect) for five years, will yet revive and flourish, when a younger and more skilful workman shall take it in hand.

Be that as it may, my course ends here, and as soon as the agony of

moving is past, I hope to enter upon that happy state of life which you so kindly desiderate for me, when you say, "We would rather wish that you were resting from your labors, in quiet waiting for that blessed and eternal rest which *remaineth*."

Whether my delightful intercourse with the Woman's Auxiliary and its kind and courteous officers is also to end here, or to be continued in my retirement, the grateful memory of their generous and delicate benefactions will accompany me to my dying day.

LETTER FROM A MISSIONARY IN KANSAS.

To the Parochial Secretary :

February 19, 1877.

MY DEAR MRS. ____: When the box of clothing which you sent us was brought to our door, I was busily engaged preparing myself for a short Missionary trip, but of course I was obliged to stop my preparations long enough to open the box, so that my wife could take the things out. Besides, I had a good deal of curiosity to see some of the contents before I left home.

The box had been open but a few moments when it became quite evident to myself, that it would be only with an extra effort that I could reach the depot in time for the train. My dear wife rushed into the bedroom half a dozen times, exclaiming, "Do come and see this, it is so nice, just what I wanted. How could they make such good selections?"

I went once, twice, three times, only half-dressed, and finally told my wife that I must not be interrupted again, or I would be too late for the train. I was nearly ready when the door opened, and in rushed my two boys, exclaiming, while they seized my hands and clothes to drag me into the presence of their treasures, "Oh, papa, I got a new dress with big buttons all over it! Come and see me put it on!" "Papa, papa, do come and see my new pants and vest, with lots of big pockets, and a coat, too, and a whole lot of stockings, and lots and lots of good candy. Come and get some."

I could not resist their appeal, and went immediately to the hall where the box was, and found my wife almost as excited as the children were. They all three talked at once about what pleased them most, and seemed desirous to have me look at their things first. Of course I was equally delighted with them. None of us seemed able to find suitable words in which to express our surprise and delight. I looked at my watch and there were only seven minutes left before train time. I snatched up my satchel and rushed out, for I had a long half mile to go. The children yelled out at the very top of their voices, "Papa, papa, stop! kiss us first!" Of course I had to stop and kiss them, and by the time that was done my wife claimed the usual kiss, and insisted that I should put on the overcoat which had just arrived. I did so, and hur-

ried away. I ran nearly all the way to the depot, and reached it just in time for the train, which was a little late.

I have mentioned these trifling incidents because I thought they might not be uninteresting to you, besides, I wanted to refer to the fact of my being absent from home as the reason why I have not written to you sooner than this.

We have never before received such a large supply of articles as this box contained, and I am sure that we are very thankful to you all for sending them to us, and to our Heavenly Father, that He has put it into your hearts to make such a generous gift. The many articles are almost invaluable to us. They supplied our wants much better than we possibly could have done ourselves, even if we had had the money which they were worth. Such a quality of goods cannot be obtained in this country, as they are never used even by those who are able to purchase them. They remind us of our old home, and the many comforts we there enjoyed; for we, like a great many others in this Western country, think of the East as our home. My wife came from Boston, and I from Albany.

Here we are compelled to put up with a great many inconveniences which are wholly unknown and unappreciated by our friends at the East. But, notwithstanding all the trials and inconveniences of our Mission life, we have many real pleasures which lighten our labor and enable us cheerfully to go onward with our work. There is, in fact, a sort of fascination about this Western country which soon obtains such a strong influence over the heart and mind of the individual, that he is not satisfied to live anywhere else, after residing here a few years. It does us much good, however, to know that we are not forgotten by the good people of the East. It strengthens us for renewed diligence and patience in our work when we can realize that we are doing something for our Divine Master and His Church. Such a precious gift as you have sent us awakens these and many kindred reflections which are calculated to comfort our hearts and make us contented with our lot in life. If you could know how much of a real help such gifts are to the lonely worker for CHRIST and His Church in this Western country, you would feel amply paid for all the trouble it has cost you to send us these things.

On our behalf, please thank all the ladies who have so kindly and liberally contributed to make this box the nicest and richest gift we have received since we began our Missionary life.

Very gratefully, yours in CHRIST.

LETTER FROM A MISSIONARY IN VIRGINIA.

To the Secretary of the Woman's Auxiliary:

May 17.

MY DEAR MISS EMERY: Your letter of the 8th was received yesterday afternoon; the linen came to-day. I thank you most heartily for

your kind interest in spite of so many disappointments. Please convey my sincere thanks to the kind donor, and say to her that the linen is beautiful, suiting my taste exactly, and that I am sincerely grateful that at last I have linen to be used only for the Holy Communion.

The Ladies' Society of —— Church have promised to send me a "fair linen cloth," which I will use, as you suggest, at one station, and that you have sent at the other. I have no horse, consequently have to go by rail five miles, then walk three to my other church, and it is rather troublesome and tiresome, carrying a basket with vessels for the Holy Communion, linen, etc., such a distance.

I sometimes wonder if the good people who give such helps to the feeble Parishes and Missions, have any sort of conception of the real good they do for the Clergyman, of the pleasure and encouragement they give him. From his very position, discouragements are many; oftentimes he feels almost ready to give up. And then he gets a kind letter, a little gift for his Parish, something to help on that work that is dear to him, yet which seems to be too much for him. Why, it is "like cold water to a thirsty soul." He revives to the real truth of the Communion of Saints, and his heart grows warm to the brother or sister into whose heart the dear LORD has put this thought of love.

If they know it, then they learn the preciousness of His words, "It is more blessed to give than to receive."

Renewing my thanks, I am, very faithfully yours.

LETTER FROM A MISSIONARY IN OREGON.

May 8.

My route is a very long one, three hundred miles from point to point, with three central stations, in each of which in about three months we shall have a cheap but very beautiful church. The congregations are small and mostly made up from new material, and are thus wholly a gain to the Church. The latest sentiment cultivated in such material is a Churchly conscience. The notion of the Church is generally that people are sought for the Church's sake, and that the Church is established in centres of population for the Minister's sake.

The Clergyman, therefore, who has faith and patience to wait for the growth of a better sentiment, must be content to feel but little of that bond of sympathy and brotherhood which grows out of a consciousness of the Church's great mission. Your Auxiliary Societies supply that lack to the Missionaries. They are related to the Board of Missions, which sends us checks for stipends, as the heart is related to the hand. We are by your ministry permitted to feel that we are not alone in the work; and your annual boxes seem to us a tangible evidence that somewhere, far backward on our path, is a *home* where we are remembered with affection and prayers.

~~At~~ Persons contributing to the work of this "League," through the Foreign Committee, should always designate their gifts as "For Mexico," and they should understand that in thus contributing to it they do not aid the work of the Foreign Committee, but only that of "The League in Aid of the Mexican Branch of the Church."

"The League in Aid of the Mexican Branch of the Church."

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Please to remember that contributions, *even the smallest*, in aid of the work of the Church in Mexico, can be mailed directly, designated for Mexico, to the Treasurer of the "League," or to the Treasurer of the "Foreign Committee."

Rectors of churches are earnestly requested to ask their congregations for contributions in behalf of this Christian work that is now pressingly in need of generous assistance from the Church in this neighboring land.

EXTRACTS FROM A STATEMENT PREPARED BY THE RIGHT REV. ALFRED LEE, D.D., BISHOP OF DELA- WARE, AFTER HIS RETURN FROM MEXICO.

SPIRITUAL light is now breaking upon Mexico, and within the last ten years a movement has been in progress in that Republic full of promise and hope.

When the attempt was made to seat the unfortunate Maximilian upon the throne of Mexico, advantage was taken of the new condition of things to introduce a considerable supply of copies of the Bible in the Spanish tongue into that land. The book found readers. Some of the precious seed fell upon ground prepared by Divine grace for its reception. Among those thus enlightened was a presbyter named Francisco Aguilar. By him the first Protestant congregation, for the worship of God in the Spanish tongue and the preaching of the Gospel, was gathered in the City of Mexico. The thought of Aguilar was to establish a Reformed Catholic Church, evangelical in doctrine and assimilated in model and polity to the primitive Apostolic pattern. He began with a little congregation, which increased steadily under his assiduous labors. But

his course was a brief one. His own exertions were exhausting, and persecution, none the less malignant if restrained from actual violence, was exceedingly harassing. Within two years he succumbed, pressing, in his last moments, the Bible to his heart. Among his papers was found the translation of a little volume, in which the right and duty of every man to search the Scriptures was powerfully argued. This was published by the Rev. H. C. Riley, and proved an effective ally to his work.

Mr. Riley arriving in Mexico in 1869, re-collected, as far as practicable, the scattered flock of Aguilar. He obtained from the Government one of the sequestered conventional churches, San José de Gracia. The Romish party, unable to crush him by violence, determined to employ argument. For this purpose they selected one of the most eminent and learned ecclesiastics of the capital, Manuel Aguas, a Dominican friar, and very popular as a preacher. He examined Mr. Riley's publications with the intention of preparing a refutation. But the LORD led him by a way that he knew not. He was himself vanquished by the power of the truth. "There fell from his eyes as it had been scales." He discovered that he had been all his life in darkness, and that the work he had undertaken to oppose was of the LORD. The church of San José de Gracia was about to be occupied by the congregation under Dr. Riley's care. Loud and deep were the threats. What added fuel to the flame was the announcement that the preacher on that occasion would be none other than Manuel Aguas! With Apostolic boldness the converted friar ascended the pulpit, and before an immense audience proclaimed the Gospel. The favoring hand of God averted the danger. Manuel Aguas concluded his sermon without interruption, and went forward with zeal and intrepidity in his new vocation. From that time he was united with Mr. Riley in the oversight of the Church. He was elected its first Bishop. Trained in all the learning of the Romish school, and conversant with the system of internal administration, he could speak intelligently upon all the points that came under discussion. Of unblemished character as well as great intellectual powers, he commanded the respect of his bitterest enemies. Embracing the grand verities of the Gospel with simple, child-like faith, and proclaiming them with fervor and eloquence, he attracted large numbers to hear the Word, and had the entire confidence and affection of the flock to whom he ministered.

Through the labors of Aguas, Riley, and some faithful helpers, the work prospered greatly, and extended from the capital to neighboring towns and villages. Bible-readers, men unversed in scholastic lore, but full of faith and zeal, carried the glad tidings from village to village, experiencing often the same treatment as the first heralds of the Cross, but persevering and undismayed. In the City of Mexico an important acquisition was made in the purchase of another of the old conventional churches, San Francisco. This is a magnificent edifice, in which an

audience of two thousand might be assembled, with a chapel adjacent capable of accommodating three hundred persons, situated on the principal street of the city. The church is only inferior to the cathedral in dimensions, and of a better style of architecture. It is every way suited to be a centre of Mission work. Hitherto the chapel only has been used, but efforts are now made to put the church in repair, and great advantages are anticipated from its use in public worship.

The course of Aguas, like that of Aguilar, was soon terminated. In labors he was most abundant, preaching from twelve to fifteen sermons a week, in addition to manifold cares of oversight and pastoral duty. Under these exertions, as well as the harassing effects of persecution and calumny upon a sensitive spirit, his health gave way. In 1872 he rested from his labors. At this time Mr. Riley was absent, having been detained in New York. The infant Church suffered greatly from this sore bereavement. Under these circumstances a petition was forwarded by the Synod of the Church to the House of Bishops of the Protestant Episcopal Church in the United States, asking them to take measures for conveying to the Church in Mexico the Episcopal Office, offering to give guarantees respecting faith and order. This petition was presented to the Bishops in October, 1874, and led to the appointment of a Mexican Commission, consisting of seven Bishops, at whose request the writer visited Mexico for personal examination and conference during the last winter, accompanied by the Rev. H. Dyer, D. D., of New York.

From the beginning the ideal in the minds of the leaders of this movement was a Church purified from Romish errors and corruptions, but retaining the primitive constitution of the Spanish Ante-Nicene Church, and closely allied to the Protestant Episcopal Church in the United States. The hope was cherished at the outset of obtaining the adhesion of one of the Mexican Bishops, and thus perpetuating the Ministry in the order which they desired, but the way was not then opened. Afterwards, having elected Aguas as there future Bishop, they looked forward to the day when he could be consecrated to his office. Disappointed in this earnest desire, they still waited patiently without resorting to any other mode of Ordination. Men who felt themselves called by the HOLY SPIRIT testified to their countrymen the doctrines of Salvation. It was a memorable day, Feb. 24, 1875, when the first Ordination in Mexico was held by a Protestant Bishop. The full Service of our Church in the Spanish tongue was used, the sermon being preached by the Rev. Dr. Riley. After the Service the emotion shown was very touching, the newly ordained Deacons throwing themselves into each other's arms and weeping for joy. As it was so uncertain when another opportunity would be presented, Ordination to the Presbyterate followed a few days after.

The doctrines of this "Church of Jesus" in Mexico are in accord with the Creeds and Articles of the Protestant Episcopal Church.

It counts now (in 1875) over fifty congregations. Many of these are small, but others number from three to four hundred, and in some villages the larger part of the population is embraced. The reformation in morals is in such places very observable. It is safe to reckon that over six thousand souls are at this time under the influence of the Church. An evidence of the extent to which the work has spread was furnished by the visit of delegations from remote congregations, some of whom had traveled many miles.

As in Apostolic days, the converts are largely "the poor of this world, rich in faith." The "Church of JESUS" in Mexico has had its martyrs and confessors. But the spirit of genuine Christianity is shown not only in willingness to suffer and die for CHRIST, but also in the return of good for evil and blessings for curses. There has been little complaint heard from the suffering Church. Indignities, revilings, and outrages have been patiently borne, and "with well doing they seek to put to silence the ignorance of foolish men."

While the evangelist is exposed to obvious dangers from fanatical bigotry, there is not the same risk for the native worker as for the foreigner. And herein is largely the hope and promise of the movement under consideration. It is of Mexican origin, and carried forward by native laborers. Peradventure God in his Providence is thus preparing the way for the extension of the pure Gospel among the millions on this continent speaking the Spanish tongue. Such hopes are not to be put aside as idle dreams, when we see what has already been done. A reformed Church, numbering more than fifty congregations, and celebrating its worship in grand temples in the very heart of the City of Mexico, has been gathered within the space of ten years, in the face of virulent prejudice and fanatical opposition.

What is now needed is such material aid as will insure the carrying forward of its operations, and relieve those at its head from harassing pecuniary anxieties. The native laborers have manifested eminent self-denial, and are content with the scantiest support. Even this has been of late uncertain, and fears have been entertained lest it might be necessary to disband some of the workers, and narrow the field of operations, when the Providence of God seemed to point so clearly to enlargement. Seldom is such an opportunity given to a Church as that which is now extended to us. Earnest, generous embrace of this great opening will tell upon the future of pure Christianity upon this continent in a way that we can scarcely limit.

Let our Church respond with one heart to a call so unwonted and so urgent.

A. LEE.